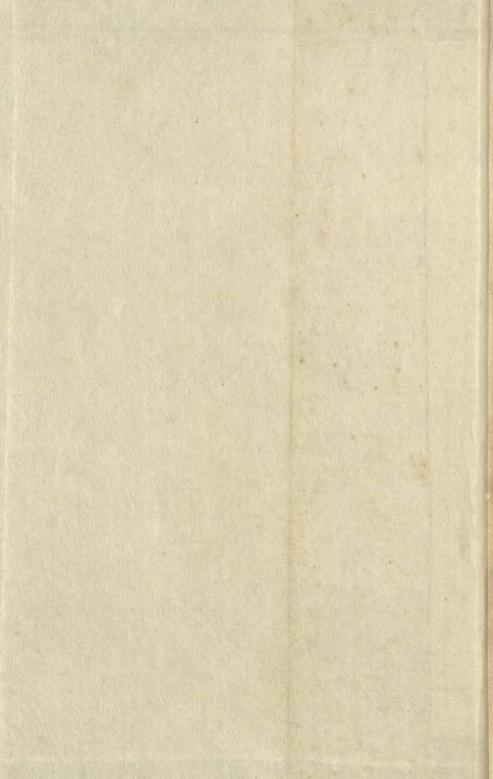
CONCEPT of secular

Education in India

MUKTISHDEE CHOSH







THE CONCEPT OF SECULAR EDUCATION IN INDIA

MUKTISHREE GHOSH



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Preface

It is with great diffidence that the present study of one aspect of Indian educational development is being presented. To some the present study i.e. "the concept of secular education in India," may appear as merely superfluous or even unnecessary as they think it no problem at all. There is, however, room for much thinking over this problem, for reinterpretation and evaluation of the past and for analysis, confirmation and modification of views so far held. There is room for discovering new ideas bearing on the religious neutrality or secular policy of the government and for bringing out the importance of secularism in education in the total perspective of India's political and social changes.

This study concentrates attention on the development of secular ideas and principles in the whole history of education in India with special reference to the influencing factors that were effective in the present development of the concept. Political motives have usually been attributed to the British government's intention of following the policy of "divide and rule" and it has often been maintained that it was this which stood in the way of the development of a national system of education. New data have been presented in the present study in respect of the early development of the concept of secularism making it possible to build up a connected series of events which has contributed in no small way to the present idea of secularism in education. This has so far received no attention in the history of education in India.

In respect of the conditions in the Vedic, the Buddhist, and the Muslim period, the main concern has been only to trace the spirit of secularism. An attempt has been made to trace the early move for social and educational reform and reorganization in the Indian Renaissance to the thought and ideas of some Indian educationists, social reformers, philosophers, and political leaders. Moreover an attempt has been made to analyse the philosophical basis of the concept both in the west and India. The development of the ideality to which India has been committed from the political viewpoint in

the Pre-Independence period, has been discussed in a very restricted and limited way.

The significance of the conception in the post-Independence period in the set-up of the Indian constitution has been dealt with and an attempt has been made to analyse India's secular policy in respect of her educational reorganisation and reconstruction, her aims and objectives of education in the present social set-up. Mention has also been made of India's affinities and differences with other countries having a similar policy of secularism in education. Further, an attempt has been made to search for a solution of some of the controversial questions like: Should India continue in her policy of neutrality towards religious education following in the main pattern laid down by the British Government or is there a better method suited to the needs of the present society? Does secularism imply merely negative ideas or does it also indicate some positive values that can be accepted by our schools etc.

In the second part of the study a questionnaire has been drawn up in order to collect the opinions of people in the field of education concerning the concept of secular education and the values that it implies, and to suggest procedures for the implementation of secular principles. On the basis of the opinions collected an attempt has been made to chalk out a scheme for a developing the secular spirit amongst the students with the joint efforts of school, home, society and state.

It may, however, be added that the present study makes no claim to comprehensiveness or to infallibility. In dealing with the educational aspect alone, the political, social and economic aspects have been carefully excluded, the inclusion of which would have made the study even more elaborate. In the development of secular ideologies in modern India, all these aspects are vast enough to claim separate studies in themselves. Only those ideas and thoughts in the political field, that bear direct influence on the concept, have been given consideration in the study.

In conclusion, the investigator owes a deep debt of gratitude towards her esteemed supervisor Dr. Mrs. M. Chatterjee, Reader in Philosophy in the Department of Philosophy, University of Delhi. Like a kind sympathetic and benevolent gardener she has nurtured the sapling right from its infancy to the final stage. It will not be an

Preface

exaggeration to say that without her tender care, guidance and scholarly wisdom, the plant could never perhaps have seen the light of the day.

The Investigator gratefully acknowledges the guidance and suggestions that she has received from Dr. Miss. S. Dutta in Central Institute of Education, in the course of her work on this thesis and for invaluable assistance from the staff of the Indian Council of World Affairs, Sapru House, New Delhi, the Central Educational Library of the Ministry of Education, the Library of the National Christian Association, the Library of the Faculty of Law, University of Delhi, the Library of Indian Committee for Cultural Freedom, Hailey Road, New Delhi, the U.S.I.S. Library and the Libraries of Delhi University and the Central Institute of Education.

Moreover, the investigator acknowledges her indebtedness to Mr. J.P. Azad, Educational Adviser, Planning Commission, Mr. S.C. Saha, Educational Adviser, Ministry of Education; Father J.D.M. Stuart, the Bishop and In-charge of the National Christian Association, Raipur Road, Delhi, Mr. Gvan Chandra of the State Institute of Education, Coronation Road, Delhi, Mrs. Reddy, Mr. Gandhi, Mr. Panth in the Directorate of Education, Old Secretariate, Delhi; Rev. Philips in Shillong and Sri B.P. Dutta, Secretary Post Graduate Teachers' Training College, Shillong; Sita J. Sen, Vice-Principal, Lady Keane College, Shillong, Sri R.P. Panigrahi, the Head of the Department of Philosophy, Lady Keane College, Miss U. Chakravorty, Head of the Department of Sanskrit, Lady Keane College, Shillong, Dr. Jogiray Basu, Head of the Department of Sanskrit, the University of Gauhati, and Mr. K.L. Pandit and P.T. Dutta Roy in Central Institute of Education for their help, encouragement and various suggestions without which this study would not have been completed,

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CHAPTER 1

Introduction

Secular Education in the context of the Secular State

The concept of secular education is a key concept in the field of educational thought in India today. Different conflicting views over the problem range from one extreme to the other. But the proper meaning of the term "Secular Education" can never be explained without reference to the proper context of the secular state - the modern and pragmatic development of democratic ideas. Secularism is the means anything and if it is to prosper must be based on secular, rational non-religious and non-communal principles of conduct in all public activities."

India has chosen the path of democracy and the concept of the secular state has assumed great importance in India ever since the country achieved Independence on 15th August, 1947, though some speculation in that direction had already started as early as 1930. The question was immediately raised "What kind of state was free India to become? Would the policy to be established under the New Constitution treat various religions equally? Providing freedom of worship for all communities?

Might not the dominant community so frame the constitution of free India as to monopolize privileges to the disadvantages of minority communities? Was the newly created state to be identified with any particular religion?"²

Questions like these and many more arose in thoughtful minds and this was not without reason because it is well known how painful was the birth of free India. After years of strenuous struggle for

Diwakar, R.R: Secularism and politics: Bhawan's Journal: Vol. IX: No. 7: October, 1925.

^{2.} Luthera, V.P.: Introduction to the concept of secular state and India:

freedom India had the bitter experience of partition which made the relation between the Hindu majority and the Muslim minority fraught with tension. The infusion of religious fanaticism into political affairs by the Muslim League embittered the position of the two groups and the Two-Nation theory of M.A. Jinnah succeeded at last in resulting in the partition of the country followed by death, dishonour, and the disastrous displacement of millions of people from both communities.

This was the background out of which free India emerged yet inspired by the belief that "whatever the Past, Free India should have a fresh start."3 It was realised that the ideal should be an India free from all narrow partiality or special privileges for any community and that, all irrespective of caste or community, should receive equal treatment from the state. Thus the concept of secularism in India was originally born as a political concept. This concept, as is evident, genuinely attempted to establish a kind of harmony between the two major communities of India, the Hindus and the Muslims, and during the days of India's struggle for political freedom and more particularly after Independence, this doctrine has been studiously pursued mainly on the political plane. This doctrine has inspired and enabled the nation to resist the theory of Two-Nations. India now believes that a multi-racial, multi-lingual, multi-religious community like the Indian community can never subscribe to the theory of two nations based on the religions of the citizens.

The Constitution of free India came into force on 26th January, 1950. As the Preamble declared, the people of India solemnly resolved, "to constitute India into a Sovereign Democratic Republic and to secure for all its citizens justice, social, economic and political; liberty of thought, expression, belief, faith and worship, equality of status and of opportunity and to promote among them all Fraternity, assuring the dignity of the individual and the unity of the nation."

It is however remarkable that the words "secular" and "secularism" are nowhere used in the Indian constitution and yet the concept of secularism is writ large in almost every significant and important provision of the constitution. The constitution has

Luthera, V.P: The concept of secular state and India: Introduction.
 Joshi, G.N: The preamble: The constitution of India: Page 49.

promised to the citizens of India the establishment of a welfare state and it has given them the solemn assurance that justice, social, political and economic will triumph and prevail in this country.

It is stated that Indian citizenship is a purely and entirely secular status. The fundamental rights are guaranteed to the citizens. The basic concept of fundamental rights guarantees equality before the law and equal protection of laws to all the citizens. This guarantee is enshrined in Article 14 of the constitution. In one sense this equality of protection is the basis of the Indian constitution. It is from this basic concept of equality that all other fundamental rights flow and this brings out the secular character of the Indian constitution. This secular character is all-embracing and it affords benevolent protection not only to the Hindus and Muslims of this country but to all the communities and religions. This country is multi-religious and multi-lingual and the constitution has assured to all its citizens the same basic fundamental rights.

Consistently with its policy that all religions practised in India must receive equal protection, the constitution has made specific provisions in this regard. Article 25 guarantees freedom of conscience and free profession, practice and propagation of religion while Article 26 guarantees freedom to manage religious affairs. These two articles afford equal protection to all religions. The most significant part in regard to this protection is that this is subject to certain over-riding considerations: Article 25(1) provides that "subject to public order, morality and health and to other provisions of this part, all persons are equally entitled to freedom of conscience."

In short, the fundamental elements of India's policy as a secular state are:

- (i) A state policy of neutrality toward all religions.
- (ii) A social structure free from the inequalities imposed by religion.
- (iii) A state in which all citizens enjoy equal rights irrespective of religion.⁵

^{5.} Smith, D.E: Nehru and Democracy: India as a secular state: Page 152.

Alongwith other provisions, Articles 26, 27 and 28 mentions the state's policy and principles regarding religious denominations, taxes payable for the promotion or maintenance of any particular religion and religious education. Article 28(1) states that no religious instruction shall be provided in any educational institution wholly maintained out of state funds.6 This is in a broad sense the constitutional meaning of secular education i.e. provision for education without religious instruction. In conformity with the secular policy of the state religious instruction in government institutions has been prohibited. It is stressed under Article 28 of the constitution that no religious instruction of any kind or any religious faith shall be provided in state-controlled educational or other institutions, nor can any attempt be made to propagate or publicise any belief or doctrine, faith or creed of any kind through such institutions. This is the constitutional context of the concept of secular education in India.

Different Facets of the Problem

Now the word 'Secular' has become a modern catchword. Different conflicting view are held about the word "secularism." Speculations of various kinds often lead one to confusion. The word, though of purely western origin, is being used in India in different senses. What is found at present is that most of these views are often negative and sometimes very vague. Views are found ranging all the way from one extreme that secularism implies the exclusion of all religions to the opposite extreme that it signifies rather the inclusion of all religious to the opposite extreme that it signifies rather the inclusion of all religious traditions simultaneously. "Over against Pakistan with its affirmation that the state rests on the basis of a religious system, India may be thought of as affirming that its state rests on no religious basis or on all religions equally."7 Again opinions range from the negative attitude that secularism is simply the absence of religions and even moral considerations to the vision of a positive faith in secularism as a constructive and powerful force with its own metaphysically-based convictions, its own deeply held human values, its own inspiration. W.C. Smith has stated on this

Shukla, V.N. Dr: The constitution of India: Part III, page: 108. Fundamental Rights.
 Smith W.C.: Notes on Secularia

Smith, W.C.: Notes on Secularism and Religious studies: Page 10, Education Commission: University Grants Commission: 1965.

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point that on the crucial question of the drive that is to transform abstractly formulated programmes into active operational achievements, some see secularism, as neutral, an abstaining system specifically allowing each citizen to derive that drive from his own personal or group conviction or not to derive it at all, while others see secular nationalism as specifically providing that drive itself. Eliminating all these details the chief positions which seem to be held may perhaps be loosely classified into three main groups: (i) The negative view or the western view (ii) The pluralist view or the Hindu view and (iii) The nationalist view or the positive view.

All these positive and negative views are deeply significant if any concrete educational system is to be chalked out. Now secularism as a principle and an ideology has a special significance for India, for she is the only country to confront immediately and practically the exhilerating demand of constructing a new way of life appropriate for her changing society in which groups of radically differing conceptual and moral background may live together in perfect harmony. They will also be able to collaborate together a new order which will not fail to be approved by all. But the question is, has India really achieved secularism? Some thinkers hold that it has not yet been achieved. She only aspires to be secular. Constitutionally however, India is secular. In facing the problem of education, the principle of secularism as it is followed in the west may not be suitable for a practical programme for India's new changing society where values themselves are changing.

Another facet of the present concept may also be touched on here which is directly concerned with the present problem and which may be summed up as follows. View points about secular education tend to fall into four groups.

(a) The first group includes people who are in favour of imparting religious instruction in schools. Though they admit that the Indian constitution does not provide it, yet they go so far as to suggest amendment of the constitution on this point. There is a strong demand from the Muslims for religious instruction in schools and they advocate provision of similar facilities to the students from other religions as well. But the practical and administrative difficulties involved in the proposal would make one realise the advisability of the British decision of not providing religious

instruction both from the administrative, financial as well as socio-political point of view.

- (b) The second group suggest the idea of maintaining separate private schools for different religious groups where religious instruction can be provided. But it again involves another difficulty in that children belonging to each religion will grow up separately from the other group at the cost of social cohesion and integrity of the nation as a whole.
- (c) The third group supports the view that there should be provision not for formal religious instruction but moral and spiritual instruction at appropriate levels. Some work has already been done in this respect to implement this suggestion. But it is seen that all the difficulties inherent in religious education again come up under this approach at a slightly later stage.
- (d) A fourth view is that neither religious nor even moral or ethical instruction should be provided but that only ethical values should be inculcated in an indirect way.

Meaning of Secularism and Secular Education

Bertrand Russell once remarked that human knowledge must always be content to accept some terms as intelligible without definition in other to have a starting point for its definitions. Secularism is certainly one such term and considering the variety of meanings it has acquired since it was coined by G.J. Holyoake, in 1850, one despairs of defining it in a brief sentence. Like all other similar concepts secularism is also rather elusive. That is why there are varying shades of opinions about its real meaning and comprehensive definition. It can here be referred to a few meaning of the term as it has been interpreted in some dictionaries and try to formulate a simple meaning out of it.

According to the Encyclopaedia of Religion and Ethics, secularism means a movement intentionally ethical, negatively religious, with political and philosophical antecedents. It is described as a theory of life, and as it is proposed to fulfil a function of religion apart from all religious associations, it may be regarded as negatively religious."

^{8.} Hastings, J: Encyclopaedia of Religion and Ethics: Vol. XI -XII: Page 347-49.

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The Oxford English Dictionary explains secularism as the doctrine the "morality should be based solely with regard to the well-being of mankind in the present life to exclusion of all considerations drawn from the belief in God or in future life."

The more recent explanation we find in Webster's New International Dictionary: (i) a system of social ethics based upon a doctrine advanced by G.J. Holyoake (1817-1906) that ethical standard and conduct should be determined exclusively with reference to the present life and social being," (ii) secondly it is interpreted as "any view of life, education etc, or any policy or programme referring to such based on the premise that religion and religious consideration as of God and a future life should be ignored." 10

Secularity, according to the New English Dictionary denotes the absence of connection with religion. Secular literature means literature which is not connected or devoted to the service of religion. Secular education means that system of education from the curriculum of which religious education is excluded. Similarly, the secularist attitude is that attitude which tends progressively to isolate religion from the more significant areas of common life.

From the above definitions secularism seems to be based solely on considerations of practical morality with a view to the physical, social and moral improvement of society. It neither affirms nor denies the theistic promises of religion and is thus a particular variety of utilitarianism.

In this context, some other meanings attached to this word which with its variations of "secularism" and "Secularisation" is relatively new in the vocabulary of western languages as well in Indian thought.

The word is derived from the Latin word 'Saeculum' meaning "age" or by derivation "this age or generation." Its meaning was, until the 19th century, highly specific. Still today in technical scientific vocabulary it refers to a long indefinite period of time and is used to describe something that is not recurrent or periodical as for example: "The Secular cooling of the Earth."

^{9.} Webster's International Dictionary: Vol. II: Page 2263.

^{10.} Ibid

^{11.} Sundaram, P.K: Hinduism and Secularism: Religion and Society: Vol. XI: No. 2, Page 84: 1964.

In cultural and religious history the word was used, for centuries to designate participation in the world as distinct from living in a strictly religious realm. Its use contained undertones of the contrast between the Eternal and the Temporal, although this was not made explicit. In the middle ages, regular clergy, bound by a regular rule were distinguished from secular clergy. To this common usage has been added the removal of property or of functions in state or society e.g. education, from the control of the church.

Secular in the same context refers to a phenomenon characteristic of modern thinking and living present in individual and institutional affairs as well as social process of industrialization, and secularization in this sense means the historical process which sees the removal from religious control, sanctions and principles of all the forms of thought and of social institutions.

From all these different interpretations it is clear that the term 'secular' in a general sense indicates a state not connected with or separated from religion, or to use a terminology which is generally employed to indicate such a relationship between the state and religion, it is a condition where there is separation of the state and the church i.e. religion."

Thus in its broadest and most general sense secularism means this worldly rather than an other-worldly approach, implying a concern with the natural world and the tangible social reality rather than with some supernatural world or the realm of the absolute. It further implies a concern with ethics rather than with religion. Further, a certain new emphasis seem to be added now to the meaning of secularism both in the West and in India which may be summed up as: (i) Active interest in worldly life in the here and now; in material goods as contributing to the welfare of man; in directing current trends in world affairs so that peace, security and human solidarity may be realized. (ii) A new understanding of the human person as related to other persons in a way which ought to be so regulated that not only individual men and women can find fulfilment but also in such a manner that a just order of society can be brought into being. (iii) A consequent tendency to take a critical

^{12.} Chambers Encyclopaedia: Page 752.

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attitude towards religion in general and towards traditionalism in particular.¹³

However there is common agreement regarding the point that secularism is essentially this worldly and ethical. But opinions differ a great deal on the question of the relation of secularism and religion. Even the founders of secularism like Holyoake and Bradlaugh differ on this point. To Holyoake secularism is a middle point between theism and atheism. He maintained that secularism and religion were mutually exclusive rather than hostile. Theology interprets the unknown world but secularism is wholly unconnected with that world and its interpretation. It interprets the known world on the basis of human experience and is neutral about the unknown world. Neither theism nor atheism enters into the scheme of secularism because neither is provable by experience. Secularism in common with religion, has a regard for morality but it does not accept the religious basis of morality. It regards morality to be wholly independent of religion. "It submits that complete morality is attainable by, and can be based upon, secular considerations alone, just as all the uses for which the house was designed can be fulfilled without reference to the architect who may have designed it." "It does not assert that there is no light elsewhere, but that such light adds nothing to the pursuit of human ends. Unless dogma actively interferes with human happiness, secularism is content to leave it to flourish or perish as it may."14

Thus to Holyoake, secularism is not anti-religious but rather indifferent and neutral to religion. In its spirit and approach it is absolutely this worldly, wholly naturalistic and exclusively ethical and moral.

But to Bradlaugh, secularism is agnostic and hostile to religion. To him secularism is synonymous with atheism and has no place and no tolerance for religion. He maintained that either of the two forces secularism or religion should survive, and that so long as religion and superstition are there no human progress would be possible. Gradually his voice prevailed over the voice of Holyoake and finally

 Erics: Waterhouse: Article "Secularism" in the Encyclopaedia of Religion and Ethics: Vol. XI: Page 348.

^{13.} Devanandan, P.C. Dr: Renascent Hinduism: Religion and Society: Vol. V: No. 2: Page 47; 1958.

it came to be believed that true secularism is anti-religious, anticlerical, purely ethical and purely moral. Thus positively secularism is ethical because it professes to provide a theory of life conducted purely on an ethical basis. It is negatively religious because it intends to formulate this theory of life and conduct without any reference to a deity or a future life.¹⁵ Thus secularism itself takes the place of religion.

Having rejected the claims of religion and supernaturalism secularism brings man and society in the forefront of the picture. It seeks human progress through natural means and holds that these natural means are more important because they are more proximate, and that independently and in themselves they are more adequate for achieving the desired ends-human welfare, happiness and progress.

The method of secularism is rational, skeptical analytical and empirical. "Secular knowledge is founded upon the experience of this life and can be maintained and tested by reason at work in experience." The secularist accepts no authority except human reason and truth, and no good except what his reason dictates to be true and good.

Now it is really an important point at issue which is troubling some thoughtful minds as to how far a person can be secular. There are continuing debates and discussions in U.S.A. as to when and where and how the line is to be drawn. Many books and treatises are written by lawyers and political thinkers, scientists and by theologians and many court cases are studied. In the light of western history and of Christian doctrine and practice several general principles are accepted but the application of these to modern life continues to be a subject of lively concern. Moreover the future developments are today more uncertain than seemed the case until recently.

But what then is the meaning of Secularism in Education? Secularism in education means the attitude of empiricism, skepticism and rationalism as applied to all matters of education.

Eric, S. Waterhouse: Article "Secularism" in the Encyclopaedia of Religion and Ethics: Vol. XI: Page 347.

Eric, S. Watherhouse: Article "Secularism" in the Encyclopaedia of Religion and Ethics: Vol. XI: Page 348.

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A secularist in education has no supernatural or religious aims, no religiously biased curriculum or preconceived and rigid notion about methodology. His aims in education are human and social, his approach is humanistic and utilitarianian, rationalistic and scientific and his method is empirical. Thus a secularist has a distinctive outlook on the whole field of education:

"Instead of bringing up his children in liturgical exercises he instructs them in the scientific method. Concerning any meaning of the world beyond what the natural and social sciences reveal he is agnostic or at least holds himself in a 'state of suspended judgment. If the secularist has any religion at all, it is likely that scientific doctrines constitute the presuppositions of that religion and the scientists are its high priests."

According to John Child, the edifice of secular education had been built on the foundation of two basic ideas namely (i) confidence in the authority of men and (ii) moral autonomy in the sphere of human experience.¹⁸

Secularism in education has a very wide appeal in the modern democracies. The autonomy and enrichment of secular living has become the goal of democratic education. There is no place for fixed-in-advance values in secular education. George Counts says: "a critical factor must play an important role in any adequate educational programme, at least in any such programme fashioned for the modern world."

The development of experimental thinking is an inherent implication of secular education. Any imposition of indoctrination is foreign to the secular concept of education. It emphasises the social setting of education and it "implies ways of thinking and living appropriate to a heterogeneous society".²⁰

Thus we can draw the conclusion that secularism in education means an education imbued with rationalism and the scientific and analytic spirit free from the cramping control of religion. It means

<sup>Brubacher, J.S: Modern Philosophies of Education: Page 279.
Child, George L: American pragmatism in education: Page 350.</sup>

^{19.} Counts, George C: Do the schools build a new social order? Page 230.

Thaver TV: Article on Freedom of I.

^{20.} Thayer, T.V: Article on Freedom of Inquiry and Secular Education in Educational Freedom in an Age of Anxiety: Chapter 5: Page 8.

the teaching of secular subjects and emphasising the spirit of free enquiry which is the most effective instrument of human progress. It also means non-parochial, non-denominational public control of education.

Why Secular Education?

Now there are many Indian leaders, educationists and thinkers who feel that total indifference to religion is not a solution of the present problem at all but that a sympathetic and objective understanding of all religions is essential for present Indian society. It is felt now that Indian students must have faith in their own religions and at the same time sincerest respect for other religions a willingness on their part to treat religion as a purely personal affair which does not prejudice social or national policies. And this is the crux of the present problem: to evolve a positive attitude to secularism - the true meaning of which is not total neutrality to religion but such an objective understanding of it as to foster a spirit of oneness out of all divisions and diversities. Some new measures have to be taken to see that the followers of each religion get a sympathetic understanding of the other religions in the country and develop an attitude of good will, tolerance, co-operation and coexistence towards each other in order to cater to the needs of modern changing society.

India as a secular state has emerged out of the secular view of men's responsibility in the world. The constitution of India grants religious freedom to the individual and when it empowers the state to intervene when entry to a place of public place is denied to some.²¹

It does not really take away religious freedom: It only gives scope to the intelligentsia of the society to improve the quality of its life. The principle behind such a permissive article is that a citizen's public conduct comes within public business. Thus the problem of secularism in India is not a constitutional problem when a secular constitution already exists.

Gadkar, Dr. Gajendra: Secularism under the Indian Constitution - its broad perspective: Report of the Eighteenth Convocation Address: University of Rajasthan.

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Secularism under the Indian constitution is based on a rational and scientific approach. It believes in reason and it tests, its conclusion based on reason by experience and changes them if necessary. It believes in no absolutes. Its approach is not dogmatic. It subscribes to no dogmas and blind beliefs. It's object is to build up one homogeneous community of citizens in this country who owe allegiance to the country and who are dedicated to the cause of India's progress. It is not merely political in character but ethical in substance and the ethos which inspires it must ultimately inspire every citizen in the country. If secularism is thus understood it will inevitably lead to the promotion of social justice.

It will not be out of place here to mention the recent incidents in India which make one doubtful about the success of the high ideology of secularism. These incidents prove that religious intolerance, bigotry and fanaticism are still operative. This trend is ominous. These events are black spots in the history of the country. And these have created doubts in thoughtful minds, raising the questions "How far is India going to be secular?" Is it not a policy only in the files?" In practice the Indian Community is not ready in the least to be secular in their way of living. This is no doubt the challenge of communalism to secularism - the bitter experience of which led our leaders to adopt this policy of secularism. It is really a great failure of India's state policy which is threatening her national unity and solidarity. But is she to give up the attempt because her community is not yet prepared to accept secularism? Or is she to take a move to make this policy a success which will lead India towards modernization? And is it not an avowed fact that the one sure way to modernize quickly is to spread education, to produce educated and skilled citizens and train an adequate and competent intelligentsia?

The whole problem for India at present is to create a social mentality which can make the best of this constitution for the highest social ends. Western secularism is the child of western rationalism. It has fostered creative ideas as fresh incentives to social endeavour. In the history of Western civilization Secularism has been reflected in state policy and in social changes, leading men forward into ever widening thought and action.

The question before Indian society today is whether she can

devise "an apparatus of social enlightment to make the secularism of Indian constitution a motive for "creative social effort." In a modern society, change is so rapid that the school must always be alert if it is to keep abreast of significant changes. There is therefore an imperative need for adopting a dynamic policy in such a situation. "For it is true that an educational system which does not continually renovate itself becomes out of date and hampers progress because it tends to create a lag between its operative purposes and standards and the new imperatives of development."

With this end in view India has to go ahead if she is to be dynamic in her approach to her various social problems and wants to create a new society. She has thus no other way but to depend on education - the most powerful agency of the state, and education is an important expression of social purpose as Lester Smith remarks:

"We could hardly look for a more definite expression of the view that education is a function of social change with a constructive part to play. For men are able to perceive clearly the features of the classless society towards which we are moving and education is the basic condition for social and economic progress." Any system of education must always confront life itself. As life changes so must the system of education actively help to remake life. In fact education taken in the broad is "but remaking life itself as it remakes its circumstances."

Moreover if the ideology of the secular state is to be successful in creating a classless socialistic pattern of society where all will enjoy equal opportunity and will be regarded as individual personalities, there is need to produce secular minds. It is obvious that the constitution of a state does not make its people secular minded. It records a state decision only. But it is the secular temper of mind of the citizens of that state, at least of its educated citizens, which alone forms the base on which the edifice of secularism can stand. For this it is necessary to adopt a secular policy of education. With the declaration of India as a secular state, great changes have

Gajendragadkar Dr: Secularism under the Indian Constitution Its Broad Perspective: Convocation Address: University of Rajasthan, December, 1965.

^{23.} Report of the Education: Commission: Page 18: 1964-66.

Smith Lester: Education and social progress: Comparative studies in Society and History: Vol. VII: No.2: January, 1963.

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taken place in the country within these twenty years and are still taking place in all-spheres of life, social, economic and political. If the educational system has to retain its vitality it must reflect these changes. And it is in this context that Indian educational institutions and educationists have to play a major role. In the life of a country as in the life of an individual some moments are very precious and historical. India is passing through such a historical moment today. At this critical hour all educational institutions have to make a sustained deliberate effort to spread the message of secularism in all nooks and corners of this country. The message of secularism is to be carried to the common citizens in all parts of the country so that a feeling of brotherhood based on the knowledge of the full singnificance of secularism will be born. All educational institutions can come forward to create that right brotherhood of Indian citizens which will march in step towards the temple of socio-economic justice in a democratic way, under the inspiring guidance of the principles laid down by the Indian constitution.

Thus the concept of secular education appears to be the most pressing problem of India today. The problem requires careful analysis and criticism. It has a special claim in the programme of educational reconstruction in the changing society of modern India. It has a special significance and importance today for one is to face the following questions in the present set-up of Indian society: If secularism is India's present ideology, what sort of educational programme can be chalked out for making this ideology effective? Should India accept the concept of secular education in the same sense as it is used in the west or does she require a different concept according to her different social situation? Has the tradition of India any affinity with the spirit of the new age? Can she think of a programme which may provide a synthesis of her traditional culture and modernism?

Thus the importance of the problem can never be doubted and it may once more be stressed that education is necessarily a moral and social affair as well as an academic enterprise. An educational institution can and should be relatively objective in the examination of controversial ideas. It can not be indifferent to all these. Its atmosphere and its discipline, what it includes and what it omits, its methodology of study and the criteria of truth which it employs, inevitably influence the values, attitudes and beliefs of its students.

Secular Education of What Sort?

It is often admitted that a real democratic and secular outlook helps the most in bringing about mutual understanding and cooperation in securing for all the necessary conditions and aminities for a peaceful civic life which is absolutely essential even for leading a religious or spiritual life with peace and continuity. It is also accepted that only a secular outlook can foster co-operation for common civic and development purposes.

However secularism properly understood and studiously followed by discerning citizens who know how to respect each others' religious and spiritual susceptibities is a boon and an assurance for steady progress in the material moral and spiritual spheres. This is well and good no doubt but the question is: Secularism of what Sort? Should India accept the same sort of secular ideas in education that is non-denominational containing the negative sense as it is used in the west or can she give secular education a new content that would not mean a total spiritual bankruptcy, a void and meaning lessness as Dr. Radhakrishnan has emphasised so often? This is a problem that must be tackled. Can we think of secularism in some new way that would be really meaningful and purposeful as a way of life?

It is no doubt the case that where several religions are practised side by side and where religious passions can be aroused easily, the state must proceed with caution in defining the content of instruction in moral and spiritual values. It is very difficult to root out the religious tendency from the human mind especially the mind of the Indian people. Moreover religion is taken to be a permeative influence, a quality of life, an elevation of purpose. The unique feature of Indian secularism is that it does not adopt a negative or even a passive approach towards the problem of religion. It regards religion no doubt with a sense of reverence but it is determined to require religion to continue its activities within its legitimate bounds. Religion, it insists must not trespass into the discussion or decision of socio-economic problems which a modern society has to face, and must make no attempt either direct or indirect to determine the socio-economic behaviour of the citizens. So long as

religion remains within its legitimate bounds, secularism is religiously neutral to it.²⁵

The present contention is that Indian secularism cannot undermine the religious feelings of its citizens. Religion throughout the ages has influenced all departments of life. It has inspired man to express all that is best in him. In its true essence religion is an experience of a living contact with the ultimate Reality.

"The Spirit is at home with itself in religion and its life satisfies every side of our being." Hence to be secular in the Indian sense does not mean indifference to religion or a total bankruptcy of spiritual feelings. It rather means being free from dogmatism and fanaticism and communalism and at the same time it indicates willingness to develop a spirit of tolerance and co-operation.

It is often stressed that the present system of education in Indian is already secular and hence it is needless to investigate it as a problem for it is not a problem at all. But the main contention of the present study is that it has been secular in its policy since the advent of the British and their introduction of the policy of religious neutrality but that this policy is merely a negative policy - a policy of neutrality. This does not solve the problem in a practical sense. India must give a meaning to secularism in a very definite and positive sense. For if secularism is a slogan only to be shouted then "Secularism may became a Smoke screen term."

Moreover change is the law of life and man has to adapt himself to the conditions about him. He has to come to terms with outside nature and with himself - that is the condition of his survival. All religions proclaim as their goal the unification of humanity. But this has taken place only in a physical and geographical sense. A new orientation is required to build a unity out of the divisions of races and peoples, out of the rivalries of nations and conflicts of religions. And Indian Secularism, inspite of all the diversities and divisions in Indian society, is aiming at something higher for to quote Dr. Radhakrishnan: "Inspite of all appearances to the contrary we

^{25.} Shukla (Dr) V.N: Indian Constitution: Section: Fundamental Rights.

Dr. Radhakrishnan and Muirhead: Contemporary Indian Philosophy: page 492.

^{27.} Oxnam, G. Bramley: Secularism - its consequences: The Churchman: Page 7: March 1, 1952.

discern in the present unrest the gradual dawning of a great light, a converging life endeavour - a growing realization that there is a secret spirit in which we are all one, and of which humanity is the highest vehicle on earth an increasing desire to life out this knowledge and establish a kingdom of spirit on earth."28 This is realized in the west also: "man cannot live and work without the hope that humanity is really capable of rising to a higher moral plane, without the dream that in the end, he and his fellow mortals will be reconciled and will understand one another........... Mankind's highest destiny is to become more humane, more spiritual more capable of sympathetic understanding. This hope rises strong in the human heart in periods like the present when confusion and divided aims drives all adrift.29

The emphasis of the present point lies in the face that this ideology of secularism which is so inevitable in the modern complicated society must provide us something of abiding value. The educational set-up in India, being concerned with neutrality fails to provide values to be cultivated by the students. In fact, As Dr. Shrimali has stated secular democracy cannot survive unless it is based on certain definite ethical principles and spiritual values and all its social institutions are geared to cultivate them in the intellectual and emotional dispositions of the young.

It is further stressed: "we have to find a way out how our institutions may discharge their functions to make the young Indian students appreciate intelligently the moral and spiritual heritage of our society which will give them insight into the complicated problems of today and may have a broader view of life and world."30

Radhakrishnan Dr: Eastern Religion and western thought: Page 33-34. 28. 29.

Oxnam, G. Bramely: Secularism - its consequences: The Churchman: Vol.X: No.3: Page 8. 30.

Shrimali, K.L: Problems of Education in India: Page 147.

CHAPTER 2

The Problem

Statement of the Problem

The concept of secular education is a key-concept in present India. But very few people in India have a clear idea about the real meaning of the word "Secularism," more so about secular education. The present assumptions of India's educational policy seem to be that the objectives of secularism will be served if (i) No religious instruction is provided in Government Schools and Colleges and if (ii) In private institutions aided from state funds no religious instruction is made compulsory for any child against the wish of his guardian. The first of these is the accepted policy in the U.S.A. and Australia and the second is the Indian equivalent of the "Conscience Clause" which was evolved in England in the nineteenth century. It thus appears that a new conception of secularism has been created in theory but the earlier British policy of religious non-intervention is merely being followed in practice. Thus there is a great gulf between theory and practice. Is this purely negative attitude to religious instruction in schools the only content of secularism in India? Is it enough to say that the schools and colleges in India are noncommunal, non-political or non-religious and that teachers are impartial and fair? It must be clear for what and in the name of what this impartiality is maintained. For by avoiding the problem by a purely negative outlook or by a principle of neutrality on controversial issues there can never be a definite solution. It must be clear as to what this neutrality means and how the void that is created by the different attitude of the teachers is to be filled. If secularism is the way of living of the present and future generations of India, it is the time to be sure of what it stands for. All the vagueness that attended the concept so long needs to be dispensed with. For to say that the educational practice in India is for secularism or for secular democratic citizenship, fails to have meaning except in so far as the content of secular education is analysed, explained and clearly stated and values are discovered. Moreover by observing neutrality and thereby excluding this important issue the curriculum remains incomplete.

So it would readily be granted that there is need to take some positive and concrete steps to develop secularism as a way of life just as there is need to foster democracy as a way of life. From this point of view what is attempted in this thesis is to clarify the concept and to find out its positive content in education. And it is also to be noted that any viable system of education can never be such without involving some sense of values. But what are those values which are to be evolved in the present schools and colleges which profess a secular system of education? And how are these to be implemented? This is the crux of the present study.

Thus in order to find out a proper content for secular education the thesis attempts to analyse and investigate the history of the subject as well as the present position of education in India in order to trace the evolution of the concept through the ages and to find out the different meanings that have been attached to it. Considering all these different aspects of the problem the study seeks to get answers to the following specific questions:

- 1. (a) What is the historical background of the concept of secular education in India? Was the concept prevalent in the Pre-British Period? If so, in what form?
 - (b) What was its form in the British period?
- 2. Who are the intellectuals in the renaissance period who contributed most to the development of the secular spirit in India?
- 3. What political and educational changes in the post-independence period further developed the concept ? What is the role of the Indian Constitution in this respect ?
- 4. How is the trend reflected in the reports of the different education commissions and committees set up at different times?
- 5. (a) What is the philosophical basis of the ideology in the West? Is there any sound philosophy behind this principle that influences educational thought today?

- (b) What philosophical ideas and thoughts influence the Indian concept today? In what way can Indian philosophy and religion help us?
- 6. What form does secular education take in the U.K., U.S.A., U.S.S.R., and France? Has the concept in India any affinity with that of the West? Does she differ from the west in any way in her interpretation of secular education? If so, in what way?
- 7. Can the concept be defined in a positive sense? Does it imply any positive ideas and values which can be accepted as suitable for the present Indian society?
- 8. Can there be suggested any constructive and concrete programmes for the Indian Schools in order to give effect to the ideal of secular education in a definite sense?

Purpose and Scope of the Study

Thus the present study has been undertaken with the purpose of finding out a positive content of secular education and also the values that are implied there which may be accepted as suitable for the present changing society in India.

With this broad purpose in view the thesis aims specifically at the following:

- 1. To analyse the meaning of secular education in India.
- 2. To find out a suitable positive definition for the concept.
- 3. To find out the values that the concept involves.
- To find out the most appropriate methods for inculcating the values.
- To suggest some concrete programme for the schools in order to give effect to the ideal of secular education in a definite sense.

But as the concept of secularism is woven into the political and social development of democratic India, the examination and analysis of the concept will be limited to the study of secularism as it affects educational aspect only. It deliberately eliminates the rest. It mainly deals with the historical development of the concept in India, its philosophical basis and its fundamental difference and affinity

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with the concept in other countries. It takes into account the constitutional provision of the concept both in India as well as in other major countries and attempts its analysis. It also attempts to find out the extent to which the state policy is reflected in the reports of the different educational commissions in India. It also considers public opinion regarding the meaning of the concept, searches a suitable positive definition for Indian society, the values that it indicates and also visualizes the need for a joint effort on the part of school, home, society and state to make the programme for secular education successful.

Thus in Short the study includes:

- A historical treatment regarding the origin of the concept in India.
- 2. An analysis of the relevant articles in the constitution.
- An attempt to find out the reflection of the trend in the various Reports of the Education Commissions Set up in India.
- 4. An analysis of its philosophical basis.
- A comparative study of the problem with that of other countries in a similar position.
- An attempt to assess public opinion regarding the meaning of secular education and the values it involves as well as regarding methods for the inculcation of these values.

Moreover the study concentrates mainly on the secondary stage for this is the terminus state of school education but does not mean that the other stages i.e., primary and university are not important nor that the concept of secular education does not require implementation there.

India is a welfare state, a secular democracy which has the aim of equal opportunity for all irrespective of caste, creed and religion. Secularism in India implies freedom of conscience and religious impartiality. But the goal of religious impartiality in India does not imply the doing away respect for the great and good things in life. The assumption made throughout is that the secular policy of India does not and need not affect the spiritual values in her educational end. Rather it can develop a kind of broader and wider outlook in

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the students by bridging the gulf between the theoretical and practical aspects of secularism.

Method and Procedure of the Study

The concept of the secularism in India is purely a political one though stress is laid here on the educational implications of the concept. It is closely related with the political, social economic and cultural development of the democratic state. That is why many of the devices used in the collection of the data for the thesis are akin to those used in historical research and thus the main approach to the problem is historical, and an attempt has been made to analyse the concept from the historical perspective for the better understanding and clarification of the concept as it has evolved through the ages. The content-analysis of the concept could be done by some other methods no doubt, but the major methods applied in the present study are mainly three: historical, philosophical and empirical. Hence the different chapters have been analysed according to the following methods and procedures:-

A. Chapter 3 -- The concept in traced historically and in doing so the method applied is theoretical, descriptive and critical analysis.

Chapter 4 -- The modern period following the India Renaissance and represented by a few selected personalities of outstanding genius who have influenced the Indian consciousness in the field of education specially, is analysed, criticised and assessed in the above way.

Chapter 5(i) -- Study of the constitution: The Indian constitution came into shape in 1950. The preamble of the constitution requires a thorough reading to understand the real implication of the Articles concerned with religious instruction and religious association etc. In attempt has been made to clarify the ideas implied in the relevant Articles.

Chapter 5(ii) -- A critical procedure has been adopted in tracing the reflection of the trend in the various reports of the different Education Commissions and Committees.

In doing so, the study mainly takes recourse to survey of the implementation of Government policies and principles 111

- and the possibilities for the future. Moreover in its analysis, the study is mainly confined to the literature available in this regard by that also comprises either historical studies or impressionistic statements and exhortations.
- B. Chapter 6(i) and (ii) -- An attempt has been made to understand the concept from a philosophical view-point. But as the philosophical basis of the concept is closely related to its historical development the main procedure is descriptive and critical.
- C. Chapter 7 -- Comparison: For further clarification of the concept the study takes into account secular education to the extent that it may be prevalent in the U.K., U.S.A., U.S.S.R. and France. This widens, the area of comprehension and gives a deeper insight and better understanding of the concept as found in India. But here again attention will be concentrated only on those features which are relevant to the present problem.
- D. But as neither of these historical and philosophical approaches say what people today are thinking about it, a third approach, and empirical one, attempts to find out what people in general think of secular education and especially what meaning they attach to it. Hence an attempt has been made in a broadway to prepare a questionnaire in order to make an opinion survey of people in the Planning Commissions, Ministry of Education, Educational Institutions etc all of whom may be expected to have given thought to the problem. The questionnaire has been prepared mainly by consulting the available literature in the filed. It no doubt, could be done by some other objective procedures. But in surveying the opinion of the people, the study considers in a broad way the general agreement on the concept. It intentionally avoids other complicated statistical processes consensus.
- E. Together with these interviews with some people, interested in the problem have proved to be highly informative. Moreover the investigator has also had informal talks with persons concerned with education. All

these discussions have strengthened her belief in the conclusion arrived.

Sources of data: Indian Constitution is twenty years old. Since India's declaration as a secular democratic state, various comments have been made, articles have been written as to the feasibility and desirability of India being a Secular State in the context of other related problems. Some of the comments, articles, pamphlets and books are explored with special reference to the educational problems of the state. Thus the study of relevant literature has been the main source of data which is thus derived from two kinds of sources:

- This includes on the spot observations of people who are known to be experts in this regard and who are interested in the problem and can give some concrete suggestions.
- This includes reports, seminars, symposia, colloquia, informal talks, comments in various newspapers, periodicals, magazines, and reports of different commissions, speeches, views and reviews of different persons experienced in the field.

Related Study in the Field

The present study of the concept of secular education in India is in some ways a pioneer study in the field. The topic is itself relatively new for though secularism has been announced as our state-policy, very few people are really conscious of its implications as a way of life or as a social principle not to speak of its implications in educational policy.

The investigation revealed that no other research work has been done on this topic in any of the Indian Universities or even in foreign Universities except the following two in Aligarh and Jamia Millia Islamia Universities respectively but also only at the M.Ed. level.

A. In 1962, a similar study having the title: "A historical and comparative study of the development of secular ideology and secularism in education and suggestions for education in India" was made by Mr. Ali Akbar Khan as an M.Ed dissertation in partial

fulfilment of his M.Ed degree from Aligarh University. The main purposes of the study were to find out (i) what is secularism in general and in education (ii) what social and intellectual forces have contributed to the development of Secularism? (iii) How it is being practiced in modern democracies e.g. in the U.S.S.R., and U.S.A., and U.K. (iv) What broad suggestions can be offered to make our existing system of education more secular in spirit, content and organization and more effective as a means of achieving emotional integration and cultural synthesis?

The investigator mainly applied a critical method based on available literature.

As regards his findings and interpretations the following few points are noted:—

- 1. The concept of Secularism as revealed through a critical study of literature :—
 - (a) Secularism means rejection of the claims of supernaturalism to control and influence the conduct of human life. It is based on the conviction that through the scientific spirit and scientific method, man can control his life and work for human progress.
 - (b) Secularism in education means: an education based on rationalism exalting the scientific spirit. It precludes teaching of religion and emphasises the spirit of enquiry.
 - 2. Historical development of Secularism :-
 - (a) As the sciences advanced and man's knowledge of himself and his world increased, his mind became freer, his powers greater, and his blind faith in religion and in the authority of the supernatural became weaker.

A number of social and intellectual forces, humanism socialism, liberalism and nationalism, the natural and social sciences, have contributed to the development of the secular outlook.

(b) As the secular temper grew, it made inroads into education and some secular subjects like Mathematics and Natural sciences were introduced.

- 3. The comparative study of secularism in the U.S.S.R., U.S.A., and U.K., has revealed that:
 - (a) In the U.S.S.R. Sccularism has been fully adopted. The organization, content and spirit of education are thoroughly secular and such secular education has been the principle instrument of the Soviet Russia today.
 - (b) But in the U.S.A. and the U.K. where liberal democracy is prevalent, separation of the Church from the state has not been possible. Rather alongwith the public schools there are schools run by the religious and private bodies.
- B. The second study was done by Mr. Rashid Nomani, an M.Ed students in Jamia Millia Islamia University in 1967. The title of his study was: An analysis of the content of social studies Text books prescribed in the state of Uttar Pradesh for class VI, VII and VIII in the light of the concept of Secularism.

The main purpose of his study was to check some text books on social studies for the above three classes and to see how far these books agree with the analysis schedule in secular principles that the investigator had prepared.

As the method adopted the investigator formulated an appropriate concept of secularism and finally split the concept into a few elements on the basis of which an analysis schedule was developed. Under each element some questions were formulated to make the schedule more clear and objective and it passed twice through the hands of some experts.

The text books were compared and analysed on the basis of the analysis schedule.

Findings: The data has been interpreted-class-wise and in terms of the elements of secularism. The interpretation showed that all the text books are not likely to promote the concept of secularism. On the other hand they may offend the religious sentiments of a particular community.

CHAPTER 3

The Historical Background

Secularism in Education in the Vedic and later Vedic Period

The concept of secular education is of modern origin. One never comes across any such word in the history of education in ancient India. K.M. Panikkar has rightly rejected the notion that the ancient past can adequately explain modern Indian Secularism. He writes, "Clearly our new democratic, egalitarian and secular state is not built upon the foundations of ancient Indian or Hindu thought."1 He goes on to assert that the roots of modern India are to be found primarily in the European of the past century and a half. He is right in his assertion no doubt, but if Secularism in education is understood in the sense of the rational critical and analytical spirit, a spirit of enquiry and free thinking, this can be traced in the history of the intellectual development in the Indian mind and thought. As Donald Eugene Smith argues: "Ancient India produced several schools of political and philosophical thought which were in some sense secular. The thinkers of arthasastra severed the connection between theology and politics. Reason was placed above sacred authority and religion was not permitted to encroach upon the domain of political science or economics. Various schools of philosophy rejected some of the basic tenets of Hindu Orthodoxy."2 Some of these special features in those ancient schools of thought, which influence modern Indian minds may be mentioned in the following way:

(a) The basis for the conception of the relative nature of religious differences is first found in the Rigveda, the most ancient of the scriptures. This is of course a kind of digression from the intellectual development of the concept. It refers to the ideology of the relativity

2. Smith, D.E: India as a Secular State: Page 156.

^{1.} Panikkar, K.M: The State and the Citizens: Page 28.

of all religions which finds its best expression in the Vedic hymn: "Ekam Santam bahudha kalpayaiti" - i.e. the one being sages contemplate in many ways.3 Or Ekam (one) Sat (The Real) Vipra (The Sages) bahudha (variously) Vadandi (call) i.e. the Real is one, the sages call him by different names. Priest and Poets through words make into many the hidden reality which is but one.4 The Upanisads develop the concept further. In the paraphrase of Dr. Radhakrishnan, "In the boundless being of Brahman are all the living powers that men have worshipped as Gods, not as if they were standing side by side in Space, but each in fact mirroring the whole. The different deities are symbols of the fathomless."5 This philosophy carries on this tradition with its insistence upon absolute Truth expressed through manifold manifestations. This conception accounts in large part for the freedom of thought and conscience and the absence of religious persecution throughout most periods of Hindu history.

(b) If again the secular way of thinking is accepted as a rational explanation of life and the world, the Nyaya Vaisesika may be cited as the best illustration of it. Of all the Indian systems of philosophy the Nyaya - Vaisesika school is the most rational and most logical and realistic in its explanation of the Universe and the relation of human life to it. This free thinking was not formally conceded to the individual by what we today call a secular state. Yet the intellectual history of India presents a striking instance of the growth of thought unfettered by a fixed creed. As Dr. Radhakrishnan observes: "The heretic, the sceptic, the unbeliever, the rationalist and the free thinker, the materialist and the hedonist all flourish in the soil of India. This tradition of intellectual freedom was a source of strength to the social and political thinkers of the nineteenth century who realised the value of secularism in a land of religious heterogeneity."

R.V: Verse X - 114-5.

^{4.} R.V: Verse I - 164-46 and X-32-3: This is an oft-quoted verse of the Rigveda. It is to be noted that the expression "Ekam Sat" i.e. one Being is used in the neuter gender. It means Divine Individual, and hence is not the same as contemplated by the well known creeds that describe themselves as monotheistic. To the monotheistic creeds God is a Person and not a metaphysical essence.

^{5.} Radhakrishnan, S.V. Dr. Indian Philosopny: Vol. I: Chapter II.

^{6.} Radhakrishnan, S.V. Dr. The Logical Realism of the Nyaya. Indian Philosophy: Vol. 2: Page 318.

Radhakrishnan, S.V. Dr. Eastern Religion and Western Thought: Page 318.

- (c) Further, if the modern interpretation of secularism is accepted as an agnostic naturalism⁸ in the same sense in which Kant is regarded as a secular philosopher⁹ it can be stated safely that the Sankhya School of the Indian system imbibed this spirit fully in those days. In its explanation and interpretation of life and the world, the Sankhya system proves to be agnostic in its views and thoughts. "The Sankhya is not atheistic in the sense that it establishes that there is no God. It only shows that there is no reason for supporting there is one." ¹⁰
- (d) Moreover, secular ideologies are often regarded as materialistic and atheistic in their non-religious approach to wordly problems. The Lokaytikas on the Carvakas known as votaries of Materialism and die-hard adversaries of spiritualism and theism in Indian philosophy, denied the existence of the soul and God. "Lokayata is always the only Sastra; in it only perceptual evidence is authority; the elements the earth, water, fire and air; wealth and enjoyment are the objects of human existence. There is no other world, etc."11 About this School of Materialism in Indian Philosophy Dr. Radhakrishnan states that this theory is to be met in the pre-Buddhistic period also. Germs of it are found in the hymns of the Rig-Veda.....and that, "there is no doubt that this materialistic doctrine had ever afterwords as they have today, numerous secret followers."12 But it can never be overlooked that the Carvaka School contributed greatly to the development of Indian thought. This protestant ideology and radical empiricism has been responsible for strengthening the logical aspect of other systems of Indian philosophy.

The earliest Buddhist scriptures also refer to this doctrine to this will be dealt with in the next section. The point that is sought to be driven home is that the secular spirit was not quite unknown in those days even though the concept had not the same force that it has in the modern society. But all these different schools of thought have not survived in modern times. They are intellectual museum pieces as Mr. Donald E. Smith states: "While logically they might have contributed something to the theoretical understanding of the

^{8.} Luthera, V.P. Concept of secular state and India: Conclusion Page 153.

Beck, W.L: Six secular Philosophers: Page 75.
 Radhakrishnan, S.V. Dr: The Sankhya system: Indian Philosophy: Page 317.

Radhakrishnan, S.V. Dr. The Sankya system: Indian Philosophy: Page 317.
 Radhakrishnan, S.V. Dr. Materialism: Indian Philosophy: Vol. I: Page 278.

modern secular state, in terms of recent history their influence has been practically nil." 13

(e) Nevertheless Mr. D.E. Smith attaches great significance to the long tradition of Hindu religious tolerance that enabled the most diverse creeds to co-exist peacefully. This "Tradition is the tradition of living and letting others live in peace without interference, without in any way doing any harm to others simply because they choose to follows another faith." This is cited here to substantiate the argument that the principle of secularism in some form or other can be traced in the thoughts and ideas prevalent in ancient Indian history. This will help the investigator to proceed further with her next premise that the education system in those days, though purely religious also provided for secular education, if the term is used not only in the sense of a critical and analytical spirit but also in the sense of general or professional education.

In both the Rigvedic and later Vedic period the spirit of religion pervaded every aspect of life, and the teaching of religion was an essential part of education. As it is stated:

"The system of education that evolved in the early Vedic period was mostly concerned with the acquisition of the supreme knowledge, Re'igion and Brahma. The aim of the Vedic study was acquisition of knowledge of the ultimate truth and the realisation of "Parama-Brahma-Jhana." Tapah was prescribed as the only means for its realisation. Its aim of education: Through its emphasis on religion and religious texts as the main content of education, the chief aim of Vedic education was to guide life in the direction of spiritual perfection—salvation through inner and outer purity of being. The cultivation of inner discipline was especially emphasised. Discipline and sense of humility was characterised by an inner urge which was reflected through manifold activities of life. Self possession and control of desires, were the essential attributes of the pupils of the period. The synonym of student life was brahmacarya which implies threefold discipline viz mental or inner discipline,

^{13.} Smith, D.E. India as a Secular State: Chapter 3: Page 158.

^{14.} Prasad, Rajendra Dr. Speeches by President Prasad: Page 320.

Mookerij R.K. Ancient Indian Ed.

Mookerji, R.K. Ancient Indian Education: Page 22.
 Mookerji, R.K. Ancient Indian Education: Page 23.

^{17.} Keay, F.E. Indian Education in ancient and later period : Page 125.

physical or outer discipline and discipline in the use of words termed as manasa-tapah, Kayika-Tapah and Vacika Tapah¹⁸ etc. Character formation and an all-round development of personality, physical mental and spiritual were helped immensely. Life seemed to be pervaded by divinity, purity and nobility. In ancient India the system of education was fixed and standardized on the basis of certain universally admitted term Brahmacarya. Atharva Veda is the only Veda which directly extols, exalts and expands this fundamental system and institution of Brahmacarya which forms the foundation of the entire structure of Hindu thought and life. The Brahmana texts of the Sukla-Yajurveda and Atharva Veda viz the Satapatha Brahma and Gopatha Brahmana give a vivid and detailed account of Brahmacarya or the student life of Vedic India.

Indian educationists in those Vedic and later Vedic days laid great stress on Religion. Religion formed the basis of every act of theirs. The entire educational structure in the later Vedic period was pervaded by sacrificial rituals and religious ceremonies. "The development of Itihasa (history), Arthasastra, Politics, Arithmetic and Physical sciences could not overpower the field of religion, and religious ceremonies. Material prosperity was stressed only as a means to an end i.e. the emancipation of the soul. Much emphasis was laid on the Sastras, and the purana in the later vedic period so far as the Brahmana literature is concerned. Logic and reasoning had reached their climax during the Vedic and Upanisadic period. The highest intellectual development of the age is evident in the Upanisads, the literature of the Sutras, and three Brahmana texts in particular the Satapatha, Taittiriya and Gopatha.

But in spite of the predominance of religious education and though the teachers were all Brahmin Priests, the material prosperity of society was not neglected. So the curriculum was not exclusively religious. The following few lines will support this statement:

"Rigvedic education proper as described, being purely religious and literary in its character was for the few who were fit and eager for a dedicated life in quest of the highest truths and supreme knowledge. It was not meant for the many of the masses and yet

^{18.} The Gita: Vide Chapter XII: Slokas 14,15,16.

Vedic India did not present an one sided development." The following extract from the Chandogya Upanisad will bear out this contention:

सहोवाच - ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थं इतिहास पुराणं पंचमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवावय मेकायनं देविवद्या ब्रह्माविद्या भूतविद्यां क्षत्रविद्यां नक्षत्र विद्यां सर्पदेवजन विद्या मेतद्भगवोऽध्येमि।।

It speaks about the dialogue between Narada and Sanat Kumara in which Narada said, "Venerable Sir, I know the Rigveda, the Yajur-Veda, the Sama-Vada, the Atharva-Veda as the fourth, the epics and the ancient lore (Itihasa) as the fifth, the Veda of the Vedas²⁰ i.e., Gramar, the rules of the sacrifices by which the Manas are gratified, the science of numbers, the science of pertents, the science of time, logic, ethics, etymology, Brahma Vidya (science of pronunciation ceremonials, rituals, prosody etc.), the science of elemental spirits, the science of weapons, astronomy, the science of serpents and the five arts I know etc.²¹

Further, there are some Sutra works which furnish evidence of the growth of a few other secular subjects. "They declare that the knowledge which the Sudras and the women possess is of dancing, acting, music and other branches of the so-called science of useful arts and of trades outside the Brahmanical studies. There existed secular arts and sciences which were normally studied by the women of all castes and by the Sudras. It may be further presumed that it was possible to find Brahmin teachers for these Secular arts and science." Moreover, in the thirtieth chapter of the Sukla-Yajurveda also known as Vajasaney-a Samhita more than seventy professions have been recorded of which nearly fifteen were ear-marked for women. The passage in question is all important as it records training in Secular profession in such hoary antiquity. The Vedic

^{19.} Mookerji, R.K: Ancient Indian Education : Page 23-24.

Mitra and Colwell; The twelve Principal Upanisads: Vol. III: Chapter VII: Page 213.

Swami Nikhilananda: Chandogya Upanisad: Page 326: The Upanishads Vol. IV.

Bose, Sova Rani: The Secular curriculum in Forest Universities of Ancient India: The Year Book of Education: 1957: Page 316.

fathers struck a balance between spiritual and secular or material life. The syllabus mentioned in the Chandogya Upanisad attaches equal importance to religious and secular topics and the said chapter of Yajurveda bears ample testimony to the training imparted in multifarious crafts and professions all secular in character.

All these show that there must have been a considerable amount of secular non-religious education for building up the economic life of the people. "It is known for its progress in all departments of national life, economic, political, or religions, its progress in the various arts and crafts of civilized life, in Agriculture, Industry and Trade."²³

From various evidences of the social conditions and material prosperity of the Vedic and later Vedic age it can safely be concluded that the secular, social and practical form of education was in existence in this era. It can parallel to the religious education though it was never given as much importance as religious education.

Secularism in Education in the Buddhist Period

An attempt is made now to trace the concept of secular education in the Buddhist period. Lord Buddha himself was an embodiment of the spirit of criticism for he regarded the superficial performances and rituals of Hinduism as futile and purposeless. He formulated such principles as might, through analytical study of the fundamental problems of life, mould religion in a novel way. Thus his philosophy and the educational system that obtained may be regarded as necessity of the times.²⁴

The most striking point to be noted is the critical spirit, rational outlook and the analytical mind which finds expression in all the thoughts and finds reasonings marshalled by him in opposing the prevailing Brahmanical system. As Rev. Kreste states "Buddhism is both a development from and a contradiction of the basic emphasis of the Hindu religious system; consequently it cannot be correctly evaluated if it is divorced from its roots in the soil of Hindu India."

23. Mookerji, R.K: Ancient Indian Education: Page 55.

Mookerji, R.K. Education in Ancient India: Page 396.
 Rev. Krester, Bryande: Man in Buddhism and Christianity: Y.M.C.A. Publication 1954: Chapter II.

But though it had its roots deep in Hindu philosophic thought it differed from the recognised Brahmanic philosophy in several important stand points. The most important characteristic elements that it contained are the non-recognition of the Vedas and of the Brahmanic hierarchy as well as the rigidity of stereotyped caste system. These points of difference is referred to show the fundamental difference between the Vedic and Buddhistic system of education. The main difference between the two systems was that the Buddhist system was not based on Vedic authority and its teachers were not necessarily Brahmins. All castes were equally admissible in the Buddhist community.²⁶

The main educational centres for Buddhism were monastaries or Viharas. The entire system was controlled and supervised by the monks and the whole system was influenced by religion. Even the admission of the students was to be accompanied by some religious ceremonies. The admission to the Viharas according to Buddhist monastic ritual was called "Prabbajja" and the ceremony was called "the upasampada." The whole process was pervaded by a religious spirit; each candidate for admission was required to choose one bhikhu' as his preceptor or "Upajjhaya" and "Sanghrana" grew gradually through the fame of its philosopher-teacher to attract even non-Buddhist.27 The choosing of Upajjhaya was through some prescribed processes and there were strict regulations for the conduct of the pupil towards preceptor which involved strict discipline, good conduct, high morale, and obedience to the preceptor in every respect. The preceptor had in his turn responsibility towards the pupil. He was to afford spiritual help to the saddhiviharika by teaching, by questions and by instruction. Thus though mainly religious, yet some secular spirit i.e. spirit of enquiry was developing in this period.

The students had a certain amount of freedom in the choice of subjects. It was not necessary that they should confine themselves to the traditional subjects of study. There are many stories in the Jatakas which relate how some Brahmin boy who learnt divination under his teacher and later settled down as a hunter.²⁸ This example

Allen, G.F: The Buddha's Philosophy: Page 95.
 Siqueira, T.N: The Education of India: Page 5-6.

Mookerji, R.K: Education as described in the Jatakas in Ancient Indian Education: Page 484.

and many others are strong enough to support the view that the advent of Buddhism with its attack on the caste system strengthened the secular character of the schools.²⁹

Any how this period even in the days of Taxila as was described by the Chinese visitor Ten-Sang (between A.D. 673 and 687) was specially marked for some secular tendencies which was further confirmed by other Chinese Buddhist scholars who visited India in between the 5th and 7th century in this era. The most important feature that strikes us is the "democracy in learning." While the Brahmanical system of education was founded on monarchical principles, the Buddhist system on the other hand, was democratic in character. Under the former system seniority and prominence of the preceptor would always remain an established fact, while the pupil under the Buddhist i.e. system would accomplish the right to vote in the deliberations of the Sangha after his admission to it. Observes Dr. R.K. Mookerji: we see that the youths of all sorts and conditions of life of different classes and castes had all their divisions and distinctions merged in the democracy of learning. Princes and nobles, merchants, tailors the poor students who were maintained by charity and could not pay their tuition fees-all rubbed shoulders with one another as fellow disciples of a common school and teachers."30

Not only this but another important feature is also to be noted. Though the entire system was spiritual in essence, and saturated with religion since the main ideal was the attainment of Nirvana, and the chief subjects of study for the monks were Suttanta, the Vinaya and Dharma, there were other considerations too. One should not infer that the study of religion dominated the entire society and that there was a total lack of practical and technical education. In fact this was not so. Even the curriculum at Nalanda in the later period was highly comprehensive and catholic. In the Vihara though the main emphasis was on the works of the famous Mahayana scholars the works of the other sect were also taught. Different courses of studies were offered. In addition to the study of the three Vedas, mention is also made of sacred texts (III 235) and 2 holy books IV (293).31

^{29.} Sen, J.M: History of Elementary Education in India: Page 19.

Mookerji, R.K. Education as described in the Jatakas: Ancient Indian Education: Page 485.

^{31.} Mookerji, R.K. Education as described in the Jatakas: Ancient Indian Education: Page 487

(a) The science of sounds or Grammar (b) the science of arts and crafts (c) the science of medicine (d) the science of reasoning etc. Elsewhere Huen Tsang mentions the grammatical treatises current in his time as comprising Panini's Sutras and abridgement of the same by a south Indian Brahmana (in 2500 Slokas) etc. 33 Dr. A.S. Altekar also states that education was not confined only to theology. philosophy, and logic. "Sanskrit literature, astronomy-cum-astrology, medicine and works on law, polity and administration were also taught for the benefit of law students in order to enable them to get government service or follow useful and learned professions in society."34 Throughout all this discussion in the foregoing lines it has been attempted to drive home the truth that the spirit of Buddhism was expressed fully through its entire educational system. Mr. D.F. Smith also analyses the fundamental characteristics of secularism in Buddhist system in (i) its practical view of history and (ii) its attitude to other faiths. As regards the first point this awareness is well expressed in the words of a Buddhist scholar: "If it had not been the Sangha, the Dharmma would have been a mere legend, and tradition after the demise of the Buddha."35 The second point may be substantiated in its rejection of the idea of revelation and its not claiming to present through any form of divine, revelation the whole

^{32.} Siqueira, T.N: Education in India: Page 5.

Dutta, N: The History and culture of Indian people: Chapter XXI: Bharatiya Vidya Bhavan Vol. III: Page 581-82.

Altekar, A.S: Contribution of the Buddhism, Education in Ancient India: Page 231.

^{35.} Smith, D.E: India as a secular state: Page 32-33.

truth of the absolute beginning and end of mankind's spiritual Pilgrimage. The Buddha himself searched and discovered the nature of the Universe and he invited others to engage in this search for Truth by rational enquiry.

Before closing this discussion, a few more significant points may be mentioned in regard to the ethical principle of Buddhism and secularism in this period in the context of its education system. It is often stressed that the most significant ethical character of Buddhistic system is in its Positivism and Pragmatism. The positivistic character of Buddhism is indicated in its reaction to traditional beliefs. Buddha repudiated the authority of the Vedas and rituals. He turned the attention of the people towards the hard facts of life in order to work out their salvation from suffering and pain. He believed in the reality which could positively be known. Dwelling upon the positivistic aspect of the philosophy of the Buddha, M. Hiriyana says that although positivistic doctrines were unknown at the time, "Buddha recognised nothing beyond the sphere of perception and reason. Such a view is also supported by the predominantly rationalistic lines on which....the teaching developed in later times "36

Similarly Pragmatism also pervades Buddha's thought through informing his followers of only that which is essential for the attainment of liberation and eliminating everything else, metaphysical or ethical. He deliberately avoids discussions on the existence of God, the immortality of the soul and the permanence and impermanence of the world because he believes such discussions do not help the emancifation of the soul from suffering and that following the law of Karma and turning away from desire are sufficient to lead an individual to illumination or liberation. It has thus been rightly asserted that "Deliverance from pain and evil was his only concern and he neither found time nor need to unveil metaphysical subtleties. He was thus eminently practical in his teachings."

His Pragmatism is also evident in his preference for the middle course. He avoided extreme views about the way of life. He advocated neither the life of sensual indulgence nor that of rigorous

Hiriyana, M: Outlines of Indian Philosophy: Page 136.
 Hiriyana, M: Outlines of Indian Philosophy: Page 137.

asceticism. Secularism itself is based on these two philosophical principles which will be dealt in detail in some other section. The secular spirit in the system of education prevailing in the period has already been discussed. Here the spirit of secularism may be further referred in the policy and principles adopted by some Buddhist Kings like Asoka and Kaniska, which would not be out of place here.

Both of these kings were secularist in principle "Asoka gave to his empire certain principle of administration which in their breadth of vision and outlook, their spirit of humanity and internationalism are an aspiration even to the modern world." He based his empire upon the principle of Ahimsa, of non-violence, tolerance, universal love and peace, peace between Man and man, and between Man and every sentient being so that it was as empire of righteousness—an empire resting on Right and not an Might and they too far ahead of the time to stand the ordained and ordinary historic process of a painful development from the brute to the man. He also gave to his subjects, people of different communities, castes and creeds, certain common and cardinal ideals of thought and conduct which "make him to be humanity's first teacher of universal Morality," and Religion, and is not secular idealism based on these principles?

Moreover in some of the rulers in the Maurya and Gupta periods in Indian history, the seeds of secular spirits can also be traced. Thus without going into further details, suffice it to say that along with religious and philosophical aspects of the Buddhist education system, secular education formed an essential part of it. "This system gave birth to such international institutions as Nalanda, Taxila and Vikramsila which were the centres of both religious and secular education."

Secular Education in the Muslim Period

The Muslim conquest of India took place while Hindu and Buddhist education was in a comparatively flourishing condition. It can be asserted with Humayun Kabir that "The appearance of Islam on the Indian scene did not lead to any marked change in the educational thought or practice of the country.............Education

^{38.} Mookerji, R.K: Men and thought in Ancient India: Page 93-94.

Mookerji, R.K. Men and thought in Ancient India: Page 93.
 Rawat, P.L. History of Indian Education: Page 67.

among the Muslim like that of the ancient Hindus and Buddhist started with a religious bias."41 The Muslims attached great importance to education. Their prophet is reported to have said: "It is better to educate one's child than to give gold in Charity"42 and the early followers were not indifferent to their duties. There are ample evidences in history that most of the Muslim rulers were patronizers of learning and undertook measures to establish both schools and colleges (Muktabs and Madrasas). But it is equally true that there was scarcely any systematic and consistent educational policy among the Muslim rulers in the Pre-Mughal period. The Schools for elementary education commonly known as Muktabs and the high schools and colleges (Madrasas) "were mostly establishing the body of belief and ensuring that the code of conduct conformed to these beliefs."43 The general aim and objective of education was the spread of Islmaic Meal and culture. The basis was religion and the ideal was to produce religious minded persons. Hence every Muktab and Madrasa had a mosque attached to it. Madrasas were essentially schools of theology with linguistic and philosophical studies occupying a subsidiary position. This is in perfect consistency with the following extract:.....But the Muslim conquest of India coincided with a dark age in Islamic education when the schools had lost their wider ideals of culture in a narrow preoccupation with sectarian controversies among themselves. Small village schools grew up near the mosques, but these taught little more than prayers and maxims from the Ouran."44

The period between the eight century and sixteenth century, before the appearance of the Mughals, is replete with casual and incidental though not systematic attempts to spread learning in the above sense. There are detailed records in the history what Muhammad of Ghazni, Muhammad of Ghor and Kutb-ud-udin did for learning. But the study is not concerned with the contribution of the individual rulers. However it may be noted that though Ala-ud-udin Khilji of the Khilji dynasty did not do much for the spread of learning, he did one important thing that deserves mentioning. It is

^{41.} Kabir, Humayun: The continuity of tradition: Indian Philosophy of Education:
Page 189.

^{42.} Siqueira, T.N: The Education in India: Page 8.

Kabir, Humayun: Indian Philosophy of Education: Page 189.
 Siqueira, T.N: The Education of India: History and Problem: Page 9.

said that he did not like the idea that the Sultan had to depend solely on the "Shariat" for the performance of State work. He is even said to have remarked that while the royal commands belong to the king, legal decrees rest upon the Quazis and Muftis.⁴⁵ Here is Alauddin's conception of sovereignty in which the state was to be independent of the "Ulama."

The Tughluk kings (1325-1413) continued the good tradition. And among all the Tughluk kings Firoz Sah Tughluk is credited by his historian Ferishta with having built colleges attached to mosques and a residential University where students and professors alike were maintained on Government Scholarships and endowments.⁴⁷ During the reign of M. Tughluk, there was provision for secular learning. This is evident from this extract: Sultan was one of the most learned and accomplished of his age.... He possessed high scholarship in logic, astronomy, philosophy, Mathematics and Physical sciences.⁴⁸ This will be referred again in the discussion about provision of courses in the curriculum prevalent then.

The period between 1414 to 1526 is rather a dull period and the Lodi Kings except Sikandar Lodi were not very consistent and enthusiastic in their patronization of learning. In the time of Sikandar Lodi (1489-1519) Hindus began to learn Persian as they came to realise that Muslim rule had come to stay, and it was incumbant on them to learn the language of the rulers in order to be eligible for official appointment.⁴⁹

Nevertheless in India the aims of Islamic education were multifarious. 50 In order to fulfil these aims, the new system of education was to serve as the chief instrument directed to that purpose. It is however, to be noted that the objects of the spread of education have been different with different rulers. But the general aim and objective of education was the spread of the Islamic ideal

Majumdar and Pusalkar: History and Culture of Indian People: Vol. VI: Page 25.

Majumdar and Pusalkar: History and Culture of Indian People: Vol. VI: Page 25.

^{47.} Rawat, P.L.: History of Indian Education: Page 81.

Majumdar and Pusalkar: History and Culture of Indian People: Page 59-86.
 Majumdar and Pusalkar: History and Culture of Indian People: Page 59-86.

^{50.} Kabir, H: Indian Philosophy of Education: Page 189.

and culture. The aims of Islamic education may be put briefly as follows:

- (i) The very first aim of Islamic education was to spread the light of knowledge among the followers of Mohammedanism.
- (ii) The second aim of education was to spread and propagate religion.
- (iii) The next object was to evolve a special system of morals based on Islamic doctrines and to expound ancient Islamic laws, social traditions and special political principles.
- (iv) They also wanted to achieve material prosperity and so there was always some emphasis to prepare the students for practical life.
- (v) The object of education was somewhat tinged with political motives and interests. It is observed that it became indispensable for them to create some such political circumstances as might strengthen their rule in the country. Akbar's educational policy to which reference shall be made later, was a concrete step in this direction. With these definite aims, every Muktab and Madrasa had a mosque attached to it and Madrasa were essentially schools of theology with linguistic and philosophical studies occupying a subsidiary position. "They aimes at establishing the body of belief and ensuring that the code of conduct conformed to this belief." 51

However with the advent of the Mughals the education system took a new turn. Before them there was really no systematic consistent educational policy. Babar though a patronizer, could not do himself much for education. His son Humayun, did really do something for education. About Sher Shah it is said that he had a broadness of mind and had a liberal outlook to some extent so that he appointed Hindu employees for responsible work. Sher Shah introduced the system of mass education in the country and his reign marked a new policy of tolerance of Hinduism which was developed fully later by Akbar.

^{51.} Kabir, H: Indian Philosophy of Education: Page 189.

In the Course of time new ideas and philosophy gradually were introducing a change which implied a system of morals based on Islamic doctrines. Though of course there was not much development in the field of theory, the contact with Muslims influenced the practice greatly. Theoretically the schools, particularly the Muktabs were open to all. Though there were not many Hindu pupils in the beginning the number increased in the course of time. Many Hindu students could get admission in the Madrasas for learning.52 However, this secularisation of education really belongs to the reign of the later Pathans and specially during the rule of Akbar. Under the influence of Akbar, the number of non-Muslim pupils steadily increased. Akbar aimed at organising the nation on a new pattern by harmonising the political religious and social aspects of society. This was a new idea in that period. The idea of religious toleration and a broad view of life—an idea which is so conspicuously absent in the reign of other Muslim rulers. Under his influence Hindus and Muslims studied in the same schools and colleges and went through the same curriculum.53

The curriculum included both sacred and secular subjects. The pupils first learned the Persian alphabet, with accents and marks of pronunciation, then they read easy passages of prose or verse which emphasized certain moral and religious truths. More advanced students were taught the sciences (as they were then known) in the following order: Ethics, Arithemtic, Accountancy, Agriculture, Geometry, Astronomy, Economics, Physics, Logic, Natural Philosophy and History.54 Akbar's greatest contribution educational practice was to change the bias of education from theological to secular interests and to extend the facilities equally to members of all communities the idea of which was first introduced by Sher Shah. But the latter did not systematize it as Akbar did. The result of the new educational policy of Akbar was that a large number of Hindu students began to study in Maktabs and Madrasas and soon some were even appointed to teaching posts in schools of higher learning.55

Kabir, H: Indian Philosophy of Education: Page 191.Sinha and Banerjee: History of India: Page 360.

Law, N.N: Promotion of learning in India: During Mohammedan Rule: Page 164.

^{55.} Kabir, H: Indian Philosophy of Education: Page 192.

Akbar's interest and enthusiasm for reformation in education is shown by an interesting passage in Abul Fazal's Ain-i-Akbari where he describes what a boy should learn:

"Every boy ought to read books in morals, arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy, house-hold (physical) Riyazi (mathematical) Ilahi (divine) sciences and history all of which may be gradually acquired." It is not possible to quote the whole passage here but it is sufficient to note the attention which the subject of popular education received at the hands of rulers in this country when rulers of other countries of the world had not even dreamt of it.

Further, the following relevant passage from D.E. Smith will serve as an evidence of the Secular spirit in Akbar not only as an educationist but also as a politician and a man of secular principle:

"Akbar following a policy of broad religious tolerance and equality of treatment for all his subjects. He forbade forcible conversions to Islam and permitted Hindus, Christians and Shias to make concerts also.....The Emperor abolished the hated jizya in 1564....He threw open high public offices to Hindus etc." ⁵⁷

Moreover he gave official encouragement to the spirit of tolerance by the religious discussion which he sponsored in his "Hall of Worship" and where Muslim theologians and scholars as well as Sufi mystics came and expounded their teachings. But Akbar's spirit of inquisitiveness reached beyond the fold of Islam. Hindu and Jain scholars of all shades of opinions explained their views to the emperor. Three Portuguese Jesuits expounded the Christian doctrine and Parsis were also brought to present the Zoroastrian teachings. As Sir, Percival Griffths states: "Such a policy obviously involved tolerance and respect for Hindu ideas, but even apart from political necessity, Akbar's enquiring and rational mind was naturally antagonistic to the dogmatism of orthodox Muslim teachers. He soon rejected the usual assumptions of Islamic theology and set himself to search for truth from other sources."

Law, M.N: Promotion of Learning in India During Mohammedan Rule: Page 178.

^{57.} Smith, D.E: India as a Secular State: Chapter 3.

^{58.} Griffiths, Sir. Percival: Muslim India: The Historical Background: Page 33.

Akbar and his successors further encouraged freedom of thought by ordering the preparation of Persian translations of such Hindu religious books as the Atharva Veda, the Mahabharata, the Ramayana and others. "Out of Akbar's own religious quest came his syncretistic Divine Faith, which incorporated elements of Sufi, Shia, Zoroastrian and Hindu doctrine." 59

Thus it is clear that whatever historical antecendents may be traced of Secularism either in the educational or social spheres in the Muslim period, will be mainly found in the policies of Akbar. His contribution to religious tolerance is indeed impressive. According to Dr. Sharma, it is interesting to mark that while in the Sixteenth century Europe Roman Chatholics and Protestants were engaged in fighting each other, Akbar brought peace not only to the warring sects but to completely different religions. 60 He was thus the greatest experimenter in the field or religious toleration. Moreover, the New Indian Nation which Akbar forged was built upon "not only community of religions but on the citizenship of the same state."61 It is certainly true that Akbar did much to create what is now called common citizenship, the essential elements of a secular state, with equal rights of all irrespective of religious differences. In this respect Akbar's state and policy came much nearer to the modern concept of the secular state that the Hindu state which though religiously tolerant had maintained a fundamental difference in dealing with people in legal and administrative matters according to caste status.62 These considerations perhaps led Prof. Kabir to refer to the work of Akbar as "the first conscious attempt to formulate the conception of a secular state."63

After Akbar both Jehangir and Shahjahan did offer their patronage to education. But Aurangzeb, though he encouraged Muslim learning, prohibited Hindu teaching and worship at Benaras. He offered monetary help for the spread and development of Muslim learning. The manner in which he spoke to his tutor and the opinion he expressed, as to the form of education he received and the education he should have received, is remarkable as expressing

^{59.} Smith, D.E: India as a Secular State: Chapter 3: Page 23.

^{60.} Sharma, Sri Ram: The Religious Policy of the Mughal Emperors: Page 22.61. Husain, Abid Dr. The National Culture of India: Page 67.

Husain, Abid Dr. The National Culture of India: Page 67.Kabir, Humayun: The Indian Heritage: Page 21.

the views of uselessness of the education he had received from his old fashioned tutor. It proves the deteriorated condition of education in this period. It had lost the glory that it earned during Akbar's reign.

On the break up of the Mughul Empire that followed the death of Aurangzeb, and the general disorder that ensued education suffered grieviously. Many of the school and colleges attached to mosques as well as to Hindu temples closed down for want of peace in the country and of public support for their maintenance.

This discussion may be closed by mentioning a few salient features of the system of education in the Muslim period as a whole. Although, of course it is generally agreed that the system in this period had a religious bias, yet certain features deserve special consideration. These are sure marks of secularism in education and these helped its survival in the midst of innumerable vicissitudes, political and social. Some of these may be noted as follows:

The first remarkable feature of the Islamic system of education is its co-ordination between secular and religions education. Islam does not accept the principle of metapsychics and the belief in another world. Hence it attaches much importance to material prosperity and mundane affairs. The result was that stress was laid on the secular aspect of education, secular in the sense of practical and vocational but not in the sense of being anti-religious.

The second point to note is that even though the ruler-educationists were not conscious of the ideology of secularism as it is prevalent in the modern age, unconsciously they paved the way towards it.

The third important feature that deserves mention is a certain objectivity introduced in the system. What is meant by this, is that philosophic nihilism had no appeal to the Muslims. Rather, they were staunch believers in the theory of action and hence thought it their prime duty to load every moment of their life with the ore of practical deeds in this present life. According to emperor Aurangzeb, education in the art of administration history, geography, civics as well as military art was far more useful and practical for princes than the mere theoretical learning of words.⁶⁴

Lastly the indispensability of education was emphasised in this period. For according to the dictates of the Holy Quran, only that person who has acquired knowledge is a real devotee and worshipper of God. The religious background therefore enhanced the belief in the indispensability of and the need for the universality of education. It was also thought essential for attaining material prosperity. That is why many religious minded citizens, emperors, and princes deemed it their sacred duty to educate the masses.

Secular Education in the British Period

The contribution of the British period in the history of educational development in India can never be under estimated. especially so in respect of the concept of secular education. It must be however admitted here that what have been attempted so far in considering the three previous periods, is mainly a matter of personal interpretation. A definite form and significance can only be attributed to the concept in the British period. Several factors consciously or unconsciously contributed to the development of the concept then. "Secularism as a term" was not used in the sense which it has been emphasised upto now but it began to be used in a perfectly negative sense so that "secular education" referred to nonreligious education. It has been seen that in the three preceding periods, education was a purely private affair managed entirely by Brahmins in the Hindu period and the Mullahs in the Muhammedan period. Rulers could subsidize it if they thought fit to do so with grants of land and money etc but could impose no condition or control on teachers affecting their freedom of control.66 No problem of government interference or patronage arose.

In the late eighteenth and early nineteenth century several diverse factors contributed to the evolution of the East India Company's educational policy in India. The most significant factors that played important roles in this regard were: (i) The role of the former Mughal Rulers had presumably been inherited by the British (ii) The significant educational work carried on by Christian Missionaries (iii) The controversy over the relative merits of Oriental and Western learning.

^{65.} Jafar, M.S: Education in Muslim India: Page 120.

^{66.} Vakil, K.S. and Natarajan, S: Education in India: Ancient Period: Page 7.

To these certain other factors will be added which are relevant to secular education. Among these the policy of religious neutrality is of utmost importance and this will be dealt in the course of the discussion. The problem also inevitably leads to the discussion of the controversy over religious instruction and the rule of the missionaries in the field.

(1) Early Policy Decision :-

At the beginning of the British period Elementary education including religious teaching was imparted by the Hindu teachers in village Pathshalas and "Tols" and by Muslim Moulavis in Maktabs and Madrasas. These two systems of Indigenous education "followed in parallel streams". For Higher education was confined to the study of classical Sanskrit, Persian and Arabic texts and was thus also oriented toward religion. The early agents of the East India Company were at first indifferent to the education of the Indian people, but "could not long evade the traditional duty of an Indian ruler to patronize the classical learning of the country" and it is well known to all that Indian learning was encouraged and patronized by some British rulers.

It was specially the great zeal and enterprise for the revival of Indian learning on the part of Warren Hastings that served the people and the country best. He might have had other political motives for establishing some centres of higher learning for the Hindus and the Muslims but the enthusiasm and enterprise is recognized here that led him to establish the Calcutta Madrasas as the centre of Islamic studies in 1781. The attempt was made to conciliate the Hindu and the Muslim population of the newly acquired territories of the company. But it had some far-reaching effect too on the intellectual life of the Indian people. Sir William Jones founded the well-known Asiatic Society of Bengal in 1784 to promote classical studies. Subsequently the same aim inspired the government of the day to establish the Banaras Sanskrit College in 1792 with the objective of cultivating Indian literature, laws and religion. Many facilities were given and stipends were paid to Brahmin and Muslim Scholars to carry on their work at various centres.

<sup>Keay, F.E: Indian Education in Ancient and later Times: First and seventh chapter: Page 1-10 and 110.
Nurullah, S. and Naik, J.P: History of Education in India: Page 52.</sup>

(2) The significant educational work carried on by Christian missionaries:—

The origin of the present system of English education in India is to be sought in the activities of early Christian missionaries. The earliest to enter the field of missionary work were the Portuguese and Roman Catholic missionaries who took the lead in establishing elementary and secondary Schools in Madras and Bengal. The contribution of William Carey in this regard must be specially mentioned. He learned Indian languages specially Bengali and with this knowledge he tried his best to establish schools in different places in Bengal. Of course it does not mean that before Carey no other missionary work was done. Many other attempts were being made throughout the period between 1543 to 1812 in different parts of India but the present study is not directly concerned with all these attempts. At any rate towards the end of the eighteenth century a large number of missionary societies of different denominations were at work throughout India and they all founded educational institutions of one form or other. Most of these missionary Schools and Colleges (which still exist) provided education on western lines and to a large extent through the medium of the English language. They received grants from the government for their educational work. One important feature to note is that education under the British government in its earliest stage was under the influence of foreign religious organizations which assumed that the knowledge imparted to the Indian pupils would prepare their minds to accept Christianity. Thus they thought that "The introduction of history and geography taught in the light of western knowledge, made possible an attack upon the cosmography of the Hindus and so helped to weaken the faith of the students in their traditional superstitions." This was a rather indirect approach to the goal of proselytization but there were direct approaches too. Instruction in Christian doctrines was compulsory for all students. Anyhow these missionaries contribution were remarkable and more than one modern Hindu writer has called them "Noble bands of workers to whom India owes the beginning of English Education."70

William Carey's example and endeavour inspired many liberal- .

^{69.} Kenneth: Reformers in India: Page 59-60.

^{70.} Majumdar, R.C: An Advanced History of India: Page 70-75.

minded Hindus who also came forward with their own plans and efforts. "The missionary agencies in Indian Education are important not for their achievement though that was too considerable, but for the impetus they gave to government enterprise." Raja Ram Mohan Roy was one of the enthusiastic workers in the field. His specific contribution will be dealt with in the next section.

In 1913 the East India Company's Charter was renewed and the Parliament directed that Rs. 10,000 be set apart each year for the improvement of Indian literature and the encouragement of the learned nations of India and also for the introduction and promotion of knowledge of science among the inhabitants of the British territories in India. These earlier enterprises are worth mentioning because the present emerges out of the past and paved the way to the further development of English Education in India, a development which had a deep and far reaching effect.

(3) The controversy over the relative merits of Oriental and Western learning:—

Though Parliament's direction granted financial aid to both oriental and English education it was not until 1823 that sufficient financial aid was available and in the same year a Committee of public instruction was appointed in Bengal. The new Committee decided to establish a Sanskrit College in Calcutta. Raja Ram Mohan Roy protested against this decision in a historic petition to the Governor General for which he has often been misunderstood. The proposed Sanskrit College he wrote, could only be expected "to lead the minds of youth with Grammatical niceties and metaphysical distinctions of little as no practical use to the possessor or to Society. The pupils will there acquire what was known too thousand years ago with the addition of vain and empty subtleties since then produced."73 He even expressed the view that the sum of money set aside for oriental education might be used to employ some European Scholars to instruct the Indians in mathematics, natural philosophy, chemistry, anatomy and other useful sciences.

^{71.} Law, N.N: Promotion of learning in India: By early European Settlers: Chapter I: Section II: Page 20.

Majumdar, R.C: An Advanced History of India: Page 70-75.
 Nurullah, S. and Naik, J.P: History of Education in India: Page 192.

Inspite of all these vehement protests the sanskrit College was established. But the controversy over the issue and the arguments of the liberal Hindus and Christian missionaries were not totally without effect. The committee of public instruction itself became divided into two groups. The Oriental or the classicist party was in favour of the idea of the encouragement of oriental learning and thought that they were right in demanding the encouragement of oriental learning. This was perfect consistency of the Charter Act of 1813. The other group were the Anglicist party urging the adoption of liberal education on western lines, through the medium of English. This controversy is a good indication of the direction in which the wind was beginning to blow and shows how the desire for English education was spreading among the Indians, and it has a great bearing on the development of the concept of secular education. The issue was further developed by the appointment of Thomas Babington Macaulay in 1834 as president of the General Committee of Public Instruction appointed by the Governor-General-in-Council in 1873. It was mainly on account of a very powerful Minute written by Lord Macaulay in 1833 that the controversy was decided in favour of the Anglicists.

Macaulay's famous minute is a landmark in the development of English education in India. He spoke with confidence and with remarkable force in favour of English literature, English language, western Science and Philosophy. In doing this he did not even hesitate to belittle all that is Indian whether language culture, Religion or Philosophy and asserted that "It was the duty of England to teach Indians what was good for their health and not what was palatable to their taste." Thus Macaulay's decision was definitely in favour of the Anglicists who remarked "a single shelf of a good European library was worth the whole native literature of India and Arabia."

Macaulay was able to convince Lord William Bentinck, the Governor General, of the rightness of his position and in 1835 the decision was made. The existing oriental institution were allowed to continue but with reduced grants, and henceforth public funds were to be spent in imparting a knowledge of English literature and science.

75. Nurullah and Naik: A History of Education in India: Page 140.

Macaulay, T.B: Minute on Education, 1835: Speeches by Lord Macaulay with his Minute on Indian Education.

Thus Macaulay undoubtedly played an important role in the spread of English education in India, and he is often regarded as the torch-bearer in the path of progress. But this appears to be an exaggeration because as S.N. Dutta and J.P. Naik state, the desire for English education was already there, "The young generation of civilians led by its zeal for reform, was eager, to introduce English education". 76 Why the younger generation desired English education and what elements in Indian society encouraged these will be dealt with in the latter sections discussing the Indian Renaissance. At present it is attempted to see how Macaulay contributed to the development of English education and thereby to the secular education. Inspite of all counter criticism one cannot but recognise the historic importance of his appearance upon the scene which burst open the locks of conservatism and thereby sewed the seeds of secular education later on. Sardar K.M. Panikkar, the Indian historian and diplomat has gone to say in his survey of Indian history: "It is the genius of this man, narrow in his Europeanism, self satisfied in his sense of English greatness, that gives life to modern India as we know it". "The transformation", Prof Kabir also aptly remarks, "began with Macaulay's famous Minute in the fourth decade of the Ninteenth Century". 78 It can be thus safely asserted that secularism in Indian education was firmly established in its initial stage in these progressive views and ideas of Macaulay. For Macaulay was convinced that western political ideas based on constitutional government, rule of law, and individual liberty were values which not only should but could be introduced in India. He was also a great believer in western scientific method and held that with the spread of western education in India, a scientific temper would gradually develop among the people. Thus, reinforced by the ideas of liberty, economic expansion and constitutional and legal government, would bring about a transformation of the Indian Scene"."

And if he really "hoped that in the course of time the social, moral and political ideas of Europe would be reproduced in India, and would create a situation where India would throw off the British

^{76.} Bary, William: Sources of Indian Tradition: Page 59.

^{77.} Griffith, Sir. P: Quoted in the Historical Background: Page 250.

^{78.} Kabir, H: Indian Philosophy of Education: Page 193.

^{79.} Masani, R.P. Britain in India: Page 32.

Yoke", so is it not correct to comment that he was right in his vision and imagination for was not this vision shared by a number of Indian thinkers of the day?

However, Macaulay being sure of the supermacy of English education, insisted on its being introduced in order to bring about social and material prosperity for India. He was well aware of its secularising effect and wrote in 1936:

"No Hindu who has received an English education, ever remains sincerely attached to his religion." "It is my firm belief" he continued, "there will not be a single idolator among the respectable classes in Bengal, thirty years hence, and this will be effected without any effort to proselytise, without the smallest interference in their religious liberty, merely by the natural operation of knowledge and reflection." "St

Indeed it was the firm conviction of Bentinck, Macaulay and Tevelvan that Christianisation of India would follow as a result of purely secular western education. A very common remark is often made in educational discussions that the modern system of education in India was solely motivated by the object of securing servants for the Government. But this is not a correct interpretation for a careful study of the Minutes of Munro and Elphinstone, the speeches of Macaulay on the charter Act of 1833 and Lord Hardinge's Resolution of 1844 will show that these people thought otherwise and their sole aim was never that people should be educated because the government required servants. They believed, "that employment under government was to be used as a means of overcoming the suspicion which a conservative people would naturally feel towards the new-fangled institutions of an alien Government as a bait to divert the young men of upper classes from the study of Oriental to Occidental literature, and as a just fulfilment of the ambition that would be naturally aroused in the young hearts that had drunk at the fountain of Western culture."82

(4) The policy of religious neutrality:

The policy of Religious Neutrality on the part of the British Government is of great importance throughout the history of

^{80.} Masani, R.P. Britain in India: Page 32.

^{81.} Johnston, James: Our educational policy in India: Page 36.
82. Nurullah and Naik: History of education in India: Page III.

educational development in India, and it demands special consideration in the present context. Though this problem from the chronological point of view precedes the historic decision of Macaulay, yet it is intended to deal with in here because this is directly related to the problem of secular education in India. A digression may be allowed here for a moment to consider the origin of the problem before dealing with it according to Macaulay's interpretation.

Why and on what ground was the policy of religious neutrality adopted? In 1806, some of the Sepoy troops at Vellore near Madras mutineed and the cause was attributed to the presence of missionaries. From that time the company and its officers became more and more hostile towards the missionaries. After the Vellore mutiny, the East Indian Company declared its policy of religious neutrality in very clear terms.

"When we afforded our countenance and sanction to the missionaries who have from time to time proceeded to India for the purpose of propagating the Christian religion, it was far from being in our contemplation to add the influence of our authority to any attempt they might make; for on the contrary we were perfectly aware that the progress of real conversion would be gradual and slow, arising more from a conviction of the purity of the principles of our religion itself, and from the pious example of its teachers, than from any undue influence or from the exertions of authority which are never to be resorted to in such cases".⁸³

The missionaries however continued to carry an agitation and it was in 1813, and after a heated debate that they got a resolution passed in the Committee of the House of Commons to the effect that:

"It is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them to useful knowledge and of religious and moral improvement. That in the furtherance of above objects, sufficient facilities shall be afforded by law to persons desirous of

Quoted from Shrimali, K.L: The history of the Church and Missionary Society: The Wardha Scheme: Page 201.

going to and remaining in India for the purpose of accomplishing these benevolent designs".84

Before leaving India in 1835, Lord William Bentinck reaffirmed the policy of strict religious neutrality. In reply to a farewell address from the missionaries, the Governor General declared that "the fundamental principle of British rule, the compact to which the government stands solemnly pledged, is strict neutrality. To this important maxim policy as well as good faith have enjoined upon me the most scrupulous observance. The same maxim is peculiarly applicable to general education. In all schools and colleges supported by Government, this principle cannot be too strongly enforced. All interference and injudicious tampering with the religious belief of the students, all mingling of direct or indirect teaching of Christianity with the system of instruction ought to be positively forbidden."

It should however be pointed out that the Government followed the policy of religious neutrality not as a matter of principle but as a matter of expendiency. "What really influenced the Government and still more the Directors at home, was their responsibility for the maintenance of law and order in India, and their dread of endangering imperial interests or the prosperity of the country by popular discontent or suspicion." 86

This policy of religious neutrality found expression in Macaulay's famous Minute on Education. The Orientalist had argued that the study of Sanskrit and Arabic should receive special encouragement because these were the languages in which the sacred books of Hinduism and Islam were written. Macaulay noted "Assuredly it is the duty of the British Government in India to be not only tolerant but neutral on all religious questions." 87

But argued from a educational point of view one could not justify the teaching of a barren, sterile body of learning simply because of its close connection with religion. Macaulay ridiculed the orientalist by calling all oriental culture false. What he did with regard to the problem of religious neutrality is to suggest that the

87. Bary, William: Sources of Indian Tradition: Page 593.

Shrimali, K.L.: The Wardha Scheme: Religious Education: Page 202.
 Howell, Arthur: Education in British India: Page 34.

^{86.} Mayhew, Arthur: Christianity and the Government of India: Page 178.

principle of religious neutrality be applied to the Government's policies toward Hinduism as well as towards Christianity. "We abstain from giving any public encouragement to those who are engaged in the work of coverting to Christianity." 88

This policy was made definite and explicit in the despatch of 1854, which is a landmark in India's history of education, Government institutions were meant for the benefit of the whole population and therefore the education imparted in them was to be exclusively secular. However the Government did not want to prevent or discourage religious instruction of any kind but it could be given only out of school hours and the inspectors were not expected to take notice of it in their periodical visits. 89

Thus the concept of Secular education materialised and was firmly established in that early period of the nineteenth century when no other country in the world could even think of it. It is really strange to note that the Indian mind though firmly religious, had accidentally or incidentally to support the concept. It might be due to the fact that they realised the authority of the argument in their favour that "the Government tried to abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure."

Thus secular principles in the modern sense were ingrained in the very words of the Proclamation. This strikes

A. Howell as the unique feature of Indian Education when he writes: "But it is I believe absolutely without precedent or parallel elsewhere, besides being entirely opposite to the traditional idea of education current in the East. in Europe it is almost an axiom that the connection of any state system of education with religion is not the mere result of tradition; it is almost an indissoluble union, the bonds of which are principles inseparable from the nature of edcation. Howell then goes on to describe the close connection between religion and education in Europe. He points out that in Germany, for example religion had always been a standard subject in the elementary schools and there was a group who was ever ready to criticise it vehemently.

^{88.} Howell, Arther: Education in British India: Page 36.

^{89.} Nurullah and Naik: History of Education in India: Page 210.

^{90.} Masani, R.P: Britian in India: Page 130.

^{91.} Howell, Arthur: Education in British India: Page 136.

Another important feature of the Despatch of 1854 provided for the Grants-in-aid system which sanctioned aid to private schools started voluntarily by Hindus, Muslims and Christian missionaries. the system of education was based on an entire abstention from interference with religious instruction. The Government inspection and grants were confined to secular instruction only. The missionaries in England continued to protest against this principle of neutrality but the policy on non-interference was further affirmed by Queen Victoria's famous Proclamation in 1858. The Proclamation runs:—

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects we declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted by reason of their religious faith or observances, but that all alike shall enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

But what was the repercussion of this policy of religious neutrality? The missionaries were not content with this policy and carried on agitation against it. They pointed out that education given in Government Schools and Colleges was a complete failure. It led to irreligion, discontent and disloyalty, it uprooted religious beliefs and unsettled moral and social principles. The same opinion was shared by Indians and a group of Europeans also.

Strong agitation finally resulted in the formation of a Commission in 1862 under the Chairmanship of William Hunter. But the Commission thought it not safe to depart from a policy which has worked well in the past and so it rejected the proposal of religious education in all government institutions. Various opinions and counter-opinions regarding the problem of religious education will be dealt in further chapters concerned with the reports of different Commissions framed from time to time. In the present section the main concern is only with the final decision of the

92. Johnston James: Our Educational Policy in India: Page 36-38.

^{93.} Shrimali K.L: The Problem of Religious Education: Wardha Scheme: Page 125.

Government upto 1904 that "in the Government institutions the instruction is and must continue to be exclusively secular". 94

But the Indian and the English continued to protest against the policy of the Government. It was argued that "knowledge in India has been pursued without any regard for training in the moral virtues or the development of character". 95

Inspite of these criticisms the government of India could not change its policy of complete neutrality in any way. Since then the Government has throughout adhered to the principle of strict neutrality in the matter of religious education. It was said:

"The existence in India of creeds differing widely from one another and from the faith of the ruling power has made it essential for the state to assume a position of strict religious neutrality in its relations with public instruction". This principle was emphatically asserted in the despatch of 1854 and has ever since been rigidly enforced: No religious instruction is given in Government schools, and provided only it imparts sound secular instruction, a private institution is entitled to Government aid whether it teaches the religion of the Bible, the Shastras or the Quran".

This policy of neutrality was observed in all the Government schools and colleges and the attitude of disinterestedness grew which was feared by some leading educationists to be utter godlessness. The outcome was that they suggested some type of instruction which would develop a kind of liberal outlook in the students so that they could be accustomed to a "natural" religion devoid of all doctrines and creeds and which would promote goodness honesty, fellow feeling etc. These suggestions seemed to carry weight with the Education Commission of 1882, whose main emphasis was also on the same points. This Report will be discussed later on. For the present section it suffice only to note that the whole field was reviewed and a Resolution of the Government of India was published in 1884 expressing its doubt whether any practical solution was possible by way of introducing a text book on morality as proposed by the above mentioned Commission. Since then some

^{94.} Government of India Resolution on Indian Educational Policy 1904; Para 25.

95. Mitra, S.M.: Indian Problems: Page 140.

Mitra, S.M: Indian Problems: Page 140.
 Mitra, S.M: Indian Problems: Page 140.

^{97.} The Imperial Gazetteer of India: Vol IV: Chapter VIII: Page 447.

more Commissions have from time to time been formed to study this vexing problem and offer some solution. But it has proved difficult to find out any solution because the problem itself seems to give rise to division and disunion. Thus in effect the system known as secular education was already working side by side with the private system which provided religious instruction. But in those days the system was known as "Western" education rather than as "Secular" education. Later during the period of Provincial Autonomy this problem was considered anew. Suffice it to say here that secularism in education was already ingrained in the policy adopted by the Government though the word "Secular" was not in use then, and the meaning it indicated was 'western' and as well as 'non-religious'. The necessity for a positive interpretation was not felt then. However, the total effect of English education produced a significant change in Indian life, indicating a great awakening in all spheres which will be described and assessed in the next chapter.

Now to summarise the preceding historical analysis of the concept, it is noted that in the Vedic and later Vedic period there was a considerable amount of socular non-religious education running parallel to religious education with a view to building up the economic life of the people. Moreover it has been seen that if the word 'Secular' indicates a rational and critical outlook, there are ample evidences of these in those early periods. Evidence of a highly intellectual rational and critical attitude is traceable in the literature of the time.

In the Buddhist period also, alongwith the religious and philosophical aspects of the Buddhist educational system, secular or general education formed an essential part of it. The study of religion did not dominate the entire society. The curriculum prevalent then was quite comprehensive and catholic. The idea of "Democracy in education" and the emphasis on a code of conduct related to everyday life is first noticeable in this period. Rulers like Asoka and Kanishka were secular in their state policy and religious outlook.

The pre-Mughal period under the Muslim rule started its education system with a religious bias. Only in the later-Pathan period and in the Mughal period did education become free from religious bias and a liberal system allowing other non-Muslim students to attend Maktabs and Madrasas developed gradually. But

even in the later-Pathan period there was provision for imparting education in arts and crafts etc. The secularisation of education found its full form during Akbar's reign. Both Hindu and Muslim students were admitted in the Maktabs and Madrasas. The idea of equal treatment and equal opportunity was introduced in a very elementary form.

However the concept of secular education in its present non-religious sense was laid down by the policy of non-intervention or the principle of neutrality by the British Government since 1813. This was confirmed further by Lord William Bentinck in 1835, and by Queen Victoria's famous proclamation in 1858. Since then the decision was taken that in the government institutions the instruction is and must continue to be exclusively secular. Thus the policy of religious neutrality is regarded as the first landmark in the development of the concept.

CHAPTER 4

Resurgent India

Section I: The Indian Renaissance

By the end of the 18th century British rule was definitely established in India and English education was well-established from 1813 onwards. So it was that in the course of the nineteenth century there was a phenomenal progress in India specially in Bengal, in every walk of life, except the material condition. This had its impact on the Indian mind and spirit and set up a high standard of rational thinking. This again led to religious and social reforms which regenerated the whole of India.

It is aptly stated: "It developed an intellectual eminence which was at once the envy and despair of the rest of India." In fact resurgent India was the outcome of the Indian Renaissance of the 19th century which started with the introduction of English education. It is therefore, often remarked that the historical importance of the advent of the British power in India is that it brought in: "Not merely a political revolution but a greater revolution in thought and in ideas." This Renaissance had a deep and far reaching effect on India's social political, economic, cultural and intellectual life. As the present study is not concerned with all the different spheres, of its effect, the attention will be concentrated on the intellectual and educational impact of it.

English education in favour of which Macaulay and the liberal minded Indians spoke so highly, broke the barrier which has hitherto effectively shut out Indian from the western world. The main vehicle through which this developed, was the introduction of the English

Majumdar, R.C: History of Freedom Movements Book II: Chapter - The impact of Western Culture: Page 19.

^{2.} Ibid.

^{3.} Bhattacharjee, B: Banglar Nabajug (In Bengali) Page 225.

language into Indian education. It has been rightly stated that: "No single act of British policy has had a more lasting influence on the evolution of modern Indian thought than the decision in 1835 to use Government funds to support education in the English language and to adopt the curriculum prevalent in English schools."4 It opened the flood gates to western thought. The following is a very fine figurative expression on the new awakening Bengal which also meant an awakening for the whole of India:

"Calcutta at that time was not only a port for the subtler commerce of thought between the East and the West, the ships not only brought heavy cargoes, but they also brought with them news of ward of Independence and Revolutions. It brought news behind the news -- the revolutionary ideas generated by the great social and intellectual ferment of the 18th century in Europe which had been instrumental in overthrowing powerful monarchies and empires."5

It was this invisible commerce in grosser goods which was moulding the outlook of the new Bengal middle class. It was in Calcutta that an intelligentsia in the modern sense had sprang up who were still anchored in the past but emotionally and intellectually were oriented towards the west. They were "enthusiastically cultivating a taste for the heady wines of European radicalism."6

The principal reason for this was that India came into contact with western ideas at a most significant and opportune moment. This was the age of French Revolution when the spirit of rationalism and individualism dominated European thought. "It claimed supremacy of reason over faith, of individual conscience over authority." It was a revolutionary era in the west of which G.H. Sabine states that the "principles of this era first clearly stated by Locke and embodied in great political manifestoes like the American Declaration of Independence and the French and American Bill of Rights summed up political ideas which in the nineteenth century were recognized as the most significant."7 The fundamental postulate that was at the core of this political thought was that all values inhere ultimately in the satisfaction and the realization of human personality. The

Singh, Dr. Karan: The Prophet of Indian Nationalism: Sri Aurobindo: Page 35. 4. Singh, Iqbal: Raja Ram Mohan Ray: Chapter I 5.

^{6.}

Sabine, G.H: A History of Political Theory: Chapter XXI: Page 130.

postulate was expressed by Kant in his famous dictum that morality consists in treating persons as ends and not as means, which was further affirmed by Jefferson in America when he said that Governments exist to protect and realise the inalienable rights of man. Moreover the liberalism of the nineteenth century with its emphasis on political, social and religious spheres particularly in England, where it achieved the status of a national philosophy, was knocking at the door of the mind of the young intellectuals in India. These ideas were further enflamed by the social philosophy of the philosophical Radicals which amounted to a programme of legal, economic and political reforms derived from Mill's ethical theory of social justice and political rights. This ideology of liberalism with its central emphasis on humanism as the fundamental principle appeared as a wonderful new idea which suddenly burst upon the static lives of the Indians and "it gave birth to a critical attitude towards religion and a spirit of enquiry into the origin of state and society with a view to determining their proper scope and functions."8

It can may be put in a more concrete form by arguing that the most important effect of the impact of western culture in India was the replacement of the blind faith in traditions, beliefs and conventions, a characteristic of the medieval age, by a spirit of rationalism which seeks to inquire and argue before accepting anything. The revolt of the mind against the tyranny of dogma and traditional authorities, beliefs and customs is the first requisite for freedom of thought and conscience which lies at the root of progress in social religious and political spheres of life. For this reason progress in all these different spheres is interdependent to some extent. The rationalising effect of English education manifested itself more in religious and social ideas but before long it also affected the political consciousness of the people of Bengal. Bengal imbibed the spirit first and the Bengal Renaissance paved the way for resurgence of India. As it is stated:

"There were remarkable developments in religious, social and political ideas, and wonderful growth with a liberal outlook on men and things, broadened by a knowledge of the outside world, that it

Majumdar, Majumdar and Dutta: The History and Culture of the Indian People: Vol. X: part II: Chapter - Impact of Western Education.

may be said without exaggeration that Bengal had passed from the Medieval to the Modern Age." There is no need to go into further detail to show how the new spirit worked in different fields of life towards the rise of resurgent India. The main intention of the study in this chapter will be to trace the spirit in the thoughts and activities of persons of prominence in India at that time in the above fields. The main contention here is that secularism in education does not mean only non-religious education but it also implies rationality and free thinking and a sort of critical and analytical way of looking of things.

However it is to be noted that when all the above new ideas were developing in Bengal the corresponding personality in the west who was influencing the western world of thought was that of Holyoake. He was infusing the western society with his new concept of human values and social progress. He valued secularism as a liberal principle and accepted it as a way of life. It was a time when "the mellowed glow of the great European Enlightment had cast on European intellectual life an amazing serenity, and sense of certainty." ¹⁰

Raja Ram Mohan Roy

In India the resurgence began with the advent of Raja Ram Mohan in the field and the spirit of the new awakening can never be evaluated unless one has some insight into the ideas of this most distinguished mind of the age. "He is a great path-maker of this century" as Tagore summed up, "who has removed ponderous obstacles, that inspired our progress at every step and initiated us into the present era of the world of wide cooperation of humanity."

With prophetic vision, characteristic of the wide catholicity of his views and the inner logic of his reasoning faculties Ram Mohan Roy realized that if India was to be rescued from the static immobility or sacredotal traditionalism she must be introduced to the more progressive and dynamic life of a wider world. It should be recognized at the very out set that his was a battle against the

11. Tagore on Raja Ram Mohan Roy: Centenary Volume: 1933.

^{9.} Majumdar, R.C: The History of Freedom Movement: Chapter - The Impact of Western Culture: Vol. I: Part II: Page 19.

Majumdar, Pusalker and Dutta: The History Culture of the Indian People:
 Vol. X: Chapter III: The Impact of Western Culture.

darkness and superstition of the medieval age in Bengal. Hence the secularism that he tried to establish was rather a social secularism. He cannot be called a secularist in the same sense as Derozio is called one even though he was secular in outlook.

As the concept of secular education has a reference to society and social background, Ram Mohan Roy's ideas may be considered in this regard which may throw some light on the problem of the present study.

As a rationalist social worker his important task was to combat what Schweitzer has called the "Life negating element" In Indian thought and to create a social and moral temper which would demand an affirmation of the world. For a decadent society of a subject state the idea of a secular state was less important than the idea of a secular society caring for urgent secular purposes."

Through his studies he came to the conclusion that many of the ills which the Indian people were suffering were due to outworn social usages like the rigidity of caste and creed. In a letter to his friend James Silk Buckingham, dated 18th January, 1818 he wrote:

"It regret to say that the present system of religion adhered to by the Hindus in not well calculated to promote their political interests. The distinction of castes, introducing innumerable divisions and subdivisions among them has entirely deprived them of patriotic feeling."

He concludes this letter by saying that "it is necessary that some change should take place in their religion atleast for the sake of their political advantage and social comfort."

Does not the modern social secularist think in the same way? As a social secularist Ram Mohan Roy was engaged in multifarious activities the details of which are not the concern of the present study. However this much may be noted that he believed that even a liberated soul could take dutiful interest in all the practical affairs of life.

But though he is aptly called a social secularist, he was not any the less an inspirer of intellectual secularism. Throughout his

Chapter - English Education : Page 86.

^{12.} Das Gupta, R.K, Paper in a Symposium on Religion and Society: October, 1965.

<sup>Majumdar and Dutta: History and Culture of the Indian People: Vol. X: Chapter - English Education: page 84.
Majumdar and Dutta: History and Culture of the Indian People: Vol. X:</sup>

activities he expressed his love for freedom and truth, liberalism and humanism and respect for the things of this world. These are all marks of secularism.

But his greatest contribution to the concept of secular education lies in the letter which he wrote in 1823, forwarded to Lord Amherst the then Governor General through R. Heber, Lord Bishop of Calcutta. It contains a protest against the proposal to establish a Sanskrit school under Hindu pandits. This protest against oriental learning may be interpreted variously, but it has historical importance in the development of English education and therefore of secular education in India. His historical letter is no less important than the policy of neutrality by the British Government. The letter runs: "The Sanskrit system of education would be the best calculated to keep this country in darkness if such had been the policy of the British legislature. But as the improvement of the native population is the object of the Government, it will consequently promote a more liberal and enlightened system of instruction embracing Mathematics, Natural philosophy, Chemistry and Anatomy with other useful sciences by employing a few gentlemen of talent and learning educated in Europe and providing a college furnished with the necessary books and apparatus."15 This famous letter laid the foundation of a unique scheme in the world under which "the effort of a powerful Government for a century and a half, was directed towards the education in a foreign language of a country with more than 300 million people."16 In this letter the Raja gave a very forceful expression of the reason why India needed the light of western knowledge of science and literature, to replace "the darkness of ignorance" prevailing in the country. But it immediately raises the question today: Is the question of language an important factor in the concept of secular education in India? It invites scientific investigation and research into the question whether secularism in India could have been possible at all without the introductions of this education system through a foreign language. There is no denying the fact that the English education of which the Raja spoke so highly, brought about a great change in the social and religious outlook by instilling into the minds of Indians a spirit of

16. Ibid.

Majumdar and Dutta: The History and Culture of the Indian People: Vol. X: The English Education: Page 87.

rational inquiry into the basis of their religion and society. This spirit led to the foundation of the Brahma Samaj, another important landmark in the development of secularism.

In a sense Raja Ram Mohan Roy stands both as a revivalist and a reformer in the task of evolving a new India. As a revivalist he tried to correct the misinterpretations of the scriptures by the priests and also he challenged the current religious beliefs and social practices which were not in consonance with the scriptures. But at the same time he strongly protested against the blind acceptance of whatever passed on the authority of priesthood. "The standard of revolt" it is stated, "he thus raised against the medieval tyranny of dogmas unleashed forces which created what may be called modern India and makes him worthy to rank by the side of Bacon and Luther."17 Some of his assumptions related to the present problem may further be considered.

The first assumption of Ram Mohan Roy was that there is a universal reason at work in nature and in society and that religions in their pure and pristine form are the expression of that reason in man. He said: "The task of reason today is to distangle the elements of permanent and universal truth in each faith from the mass of accretions which had gathered round them and the return to them as the basis of our religious life."18 The broadness of his vision and the depth of his study helped him to realize the truth that all religions had several common points. He may thus be classed as a secular thinker when in this regard he thought of the essentials of all religions and tried to think of a new religion which could be termed as universal. As Tagore observed:

"He extended wide his heart and invited Hindu, Musalman, and Christian there for in the expanse of his heart there was no lack of space for any one of them. In this it was the real heart of India that he revealed and expressed in himself, his truest character. For the truth of India is in the man who honours all and accepts all in his heart."19

essays: Ram Mohan Roy: Page 135-136. Majumdar and Dutta: The History and Culture of the Indian People: Vol X: 19.

Part I & II: Page 93.

18.

Majumdar and Dutta: The History and Culture of the Indian People: Chapter - The British Paramountcy and Indian Renaissance : Vol X: Part I & 17. Choudhury, Pramathanath: Prabandha Sangraha (Bengali) the collection of

Moreover the point that may be noted in the thought of the Father of modern India, is at once an evolution of the secular concept in ethical thought alongwith the practical endeavour to promote the cause of social reform and civil and religious liberty. The modern concept of secular man is traceable in his thought when it is observed that throughout all his activities the type of character he aimed at promoting was that of a cultured individual, a far signted patriot, a champion of freedom, a cosmopolitan, a lover of humanity and a universalist. As a secularist he thought and stressed the social and political aspects of religion rather than its purely spiritual aspects, "the practical pragmatic realistic aspects of life rather than the speculative and idealistic one and more on the scientific and romantic aspect of education than an classical and scholastic ones."20 This is the aim of the modern secular educationist too. It has been commented on his secular views that.....he is primarily responsible," for the spirit of rationalism-cum-eclecticism which grew apace among his followers."21 And it will be noted later that eclecticism is one of the basic philosophical principles of secularism.

His views about human relations, one of the most salient features of secularism, were described beautifully by Rabindra Nath Tagore thus:

"He was the only person in the whole world of man to realise completely the significance of the modern age. He knew that the ideal of human civilization does not lie in the isolation of independence but in the brotherhood of interdependence of individuals as well as nations in all spheres of thought and activity."²²

In continuation of the same trend some mention must be made of the Brahma Samaj which cut itself adrift from the moorings of spiritual tradition and authority. The Brahma Samaj was not in its essence a Christian dilution of Hinduism as has often been said but a synthesis of the doctrines of the European enlightenment with the philosophical view of the Upanisads. It is said that the rationalizing effect of English education at first manifested itself more in

^{20.} Majumdar, R.C.: The History and Culture of the Indian People : Vol. X: Chapter IV: Page 258.

Nurullah and Naik: History of Education in India: Page 183.
 Studies in the Bengal Renaissance: Page 12.

religious and social ideas and that the Brahmo Samaj was the outcome of these two which in its turn contributed largely to the ideals of political freedom. The Brahmo Samaj was neither Hindu in outlook nor Christian but European and derived its inspiration from the intellectual movements of the eighteenth century. Mention may be made of two other movements i.e. the Prathana Samai in Bombay and Sadharan Dharma in Madras. These associations had a common aim, that of establishing, "not uniformity but unity in variety throughout the different cults and sects of India and by the whole world. "23 The point to note is their rational interpretation of religion. Their fundamental principle was the development of one's moral or physical powers, and the use of them for the good of humanity.

But the rational spirit found expression more through the members of the Brahma Samaj and the contribution of the Brahma Samaj to the spread to rationalism is relavant to the present discussion in the sense that the followers of this faith applied the light of reason to the fundamental articles of religious belief. The other two Associations as mentioned above also shared this common feature. But the Brahma Samaj was near to the modern spirit of secularism specially in their advocacy of new social ideals. This is evident in the thought and work of Maharshi Devendra Nath Tagore when he with his colleagues came to the conclusion: "That the Vedas, the Upanisads, and other ancient writings were not to be of supreme authority and the teachings of the scripture were to be accepted only in so far as they harmonized with the light within us."24 And what is this light within us? This is the light of individualism and rationalism which has been regarded by some critics of the contemporary thought as the Magna Carta of the movement of rationalism in Indian thought. Without going into further detail, this much may be noted that secularism in Maharshi Devendra Nath's thought represented the liberalism and utilitarianism of Raja Ram Mohan Roy.

Keshab Chandra Sen

24.

The spirit of secularism in the form of social reform and rational explanation of life and wordly matters was carried further by

Majumdar, R.C. and Dutta: The History and Culture of the Indian People: 23. Vol. X: Page 138. Tagore, Devendra Nath: An Autobiography: Page 297-323.

Keshab Chandra Sen. Keshab Chandra Sen made a singular contribution to the growth of Brahamoism and thereby to the spirit of rationalism and indirectly to the national life of India. He made a bold attempt to recognize the universal and catholic spirit in Brahmoism. It must be noted that secularism along the lines of utilitarianism and liberalism took the practical form of social service embracing different causes of the society such as education of women, relief to the poor, industrial education for boys, establishment of printing presses, journals, social service centre and the like.

Thus secularism throughout this period was of an altruistic and idealistic type. It laid great stress on social service, suffering, self-sacrifice etc. In matters like these it served as the Indian parallel to the movement of reform initiated by altruistic utilitarianism and liberalistic humanitarianism in England in the 19th Century.

Mahadev Govind Ranade

Together with these movements in Bengal, the contemporary personality in Bombay (1849) that contributed to this spirit of secularism in Indian thought to a considerable extent was justice Mahadev Govind Ranade who took keen interest not only in matters of social and religious reforms, but also in educational political and economic reforms. He believed that "India should be industrialized or she should perish." In his papers on "The philosophy of Indian theism" and "Ram Mohan Roy" one may notice the refusal to accept any authority alongwith a trace of scepticism strangely combined with belief in one God and in the reality of the world.

He was more of a political and social reformer than a religious thinker, and worked for all round progress in all fields of national activity in politics, religion, literature, education, economic, industry and social reconstruction. He maintained that there should be a vigorous agitation for industrialisation and for better forms of administration. He is a perfect secularist when he says: "If your religious ideals are now and grovelling, you cannot succeed in social economical or political spheres". He believed like Raja Ram Mohan Roy that reform meant liberation of the human soul from

Majumdar and Dutta: The History and Culture of the Indian People: Vol. X: Chapter VII-XLV: Page 107.

the unhealthy restraints imposed upon an essentially superior culture, law and polity and superior institutions and customs by a degenerate age. He thought that most of the social degeneration in India was due to the general indifference to secular well-being that was bordering on fatalism. He thought that the Indian outlook of indifference to life and the world was harmful to social progress. This is no doubt an outlook of a modern secular thinker.

He had the vision of a secular educationist when he believed in the synthesis of the best elements in Hindu, Islamic and Christian civilizations. This he thought would develop a rich and complex but well integrated civilization. As a social reformer and a rational thinker he wanted to root out all those ideas and their outward forms which were responsible for the decline of the Hindus during the past three thousand years. It thus meant that "we must learn to be guided by our conscience and that the only basis of social reform was the real need of the country as rationally conceived." Thus in Ranade one may note an ethical and social secularism involving rationalism of high order.

It would be an injustice to overlook the valuable contribution by a few sincere European and Eurasian scholars in spreading secular ideas and principles in the educational spheres. The first two names that merit consideration are that of David Hare and of Henry Louis Vivian Derozio. It would be rather unusual to link the name of David Hare with Derozio who was so different from Derozio in so many ways. Yet David Hare shared many views common with Derozio, which may be detected in brief for a proper estimation of young Bengal.

David Hare

David Hare believed that for India the spread of European learning and science among her people was essential for uplift of the common mass. He also was an advocate of freedom of thinking discussion, courage and personal integrity in his followers. He had very little faith in denominations or religious instruction and was known as godless secularist. Though he was not a professional instructor, nor an intellectual or man of letters or of academic

^{26.} Karve, D.G: Ranade, the Prophet of Liberated India: Page 180.

learning yet his influence and contribution in the field should properly be recognized.

Vivian Derozio

Henry Louis Vivian Derozio was a lecturer in Hindu college. Himself being ardent lover of truth and virtue Derozio inspired his students with the spirits of criticism and it is rightly commented that Derozio's personality brought "a new era in the annals of the college". Derozio had the passionate conviction that for India nothing was more essential than a "dissemination of European learning and science among her people." He infused the spirit of rationalism in his students known as the Young Bengal. He encouraged freedom of thinking and discussion and inspired a courage and critical enquiry in his students to throw off "the fetters of bigotry which clung to their country men." Though he was a staunch idealist yet he had no faith in religious instruction - rather he was a down-right godless secularist.

The influence that he exerted in process and practice of education can never be understimated. He introduced the methods of discussion, criticism debates and seminars in his class which were recognized in later periods as the most successful and progressive methods of education. Many of these practices were introduced and further developed by other educationists. In this respect Derozio may be estimated as the forerunner in introducing of the scientific and progressive method in education.

The Young Bengal

Great was the effect of this type of high ideals in education specially the ideal of freedom in education. His followers had an ambition to change the undersirable social practices prevalent then. They were urged by Derozio to think freely, to question authority, "to be in no way influenced by any of the idols mentioned by Bacon to live and die for truth." The following remark by one of his students gives a correct picture of Derozio, the secularist:

^{27.} Studies in the Bengal Renaissance : Page 16.

^{28.} Ibid., Page 18.

^{29.} Studies in the Bengal Renaissance: Page 29.

"He has been the cause and the sole cause of that spirit of enquiry after truth and that contempt of vice which cannot but be beneficial to India". 30 Another one Ram Gopal Ghosh, a true follower of Derozio held up the motto: "He who will not reason is a bigot, he who cannot is a fool, and he who does not, is a slave". 31 This is mentioned here only to stress the point that secularism in education was becoming firmly rooted in the thought of the Young Bengal. It is not necessery to relate the whole account of how this change took place. The most salient point to note is that the new spirit and thought developed radicalism, rationalism and the progressive outlook in general. The sources of inspiration to the young group were Voltaire, Bacon, Locke, Hume, Adam Smith and Tomas Paine who were all pioneers in secularism. They were in a sense the first reformers and radical thinkers in those days of traditionalism, mysticism and religiosity. They were, as it is remarked the first to catch and reflect the dawn. They confirmed well the development of intellectual secularism noted in Raja Ram Mohan Roy in the Bengal of those days. Though their activities have often been criticised as having mere negative aspects yet it speaks the other side of the picture also. One must judge them impartially by assessing the positive aspects of their contribution too. These, as has already been noted consisted in fearless rationalism and a candid appreciation of the regenerating new thought from the west which had influenced the development of secularism in education in India to a considerable extent.

Iswar Chandra Vidya Sagar

New India owes much to the thoughts and ideas of Pandit Iswar Chandra Vidya Sagar, a rare personality of the early period of English education.

He came forward in the fifties as an undisputed leader of the people in Bengal. With a philanthropic and humanitarian spirit he took up the cause of the people and struggled for the common good in every respect. He stood boldly against the so called, "Downward Filtration Theory" of the educational policy of the government which denied freedom of education to the general public.

^{30.} Ibid., Page 30.

^{31.} Ibid., Page 31.

It appeared from every step of his action in the field of education and reformation that at last there was a man on the spot who knew perfectly well how to face the problems of the day. In him there was a harmonious blending to both theory and practice. thought and action which found expression in multifarious activities ranging from education, social reform to widow remarriage. He was one with Raja Ram Mohan Roy in having love and sympathy for common humanity, the poor, the helpless and the rejected masses of India. But there was a great deal of difference between them. What was intellectual craving for the Raja, turned into deep emotion tinged with intellect for Iswar Chandra. He was too a revolutionist. not in thought only but in action also. His revolution was all pervasive and stronger than that of the Raja, who mainly concentrated in debate, discussion and journalism. For Iswar Chandra it was life itself with all its stern realities, sufferings and privations which appealed to him most.

He was in touch with all the forces of his age and was wellacquainted with the Young Bengal Movement which was Prooccidented to the hilt and was friendly with the elite of the then Bengal. But he was more influenced by the liberal humanism of Raja Ram Mohan Roy than the "extreme secularism of Derozio". The biographer of Iswar Charndra comments on this very feature of his character as: "He had love, respect and admiration for the Brahmo Sabhaites and the Derozians, and he had always a great ally in them in his crusade against social evils and educational backwardness. But for that he never became a Brahmo or a Derozian himself and he never felt like submitting uncritically to their views on social and religious matters".32 As a free thinker and abhorer of irrational and unjust customs on traditions he opposed and fought them in the spirit of a bold secularist. When he was threatened with persecution in his crusade for the cause of widow remarriage he answered: "I am not a slave to custom. I must always do what I think best for myself and society - and I shall not care for what other people say of think of me". 33 It speaks the wonderful awareness of the freedom of conscience for which Raja Ram Mohan Roy and the Derozians struggled so hard.

33. Ibid., page 35.

Ghose Benoy: Iswar Chandra Vidya Sagar: Studies in the Bengal Renaissance : Page 50.

His more definite and concrete contribution lay in his struggle for reformation in the educational field. Even before his appointment as the Principal of the Sanskrit college he started his work as an educational reformer in right earnest. The Report which he submitted to the Council of Education in 1850, for the improvement of classical education is a document of great importance in the history of education in India. He frankly boldly and criticised the traditional syllabus, detailed its short comings and gave suggestions for its improvement. His criticism bore the impression of a fearless, free and rational mind. What he wanted was not to undermine the classical education but to relate it to the needs of modern life and save it from "the baneful effects of medieval scholasticism". Thus he proved to be a great humanist educationist of that period. Moreover his intellectual secularism culminated when he opened the Sanskrit College to non-Brahmin boys and simplified the Sanskrit grammar, writing it in Bengali with the purpose of opening the gateway of the sacred Temple of Classical Learning to all, irrespective of caste, and thereby he broke the hereditary monopoly of it by the priest-pundit class. He thus a established a sort of democracy in classical learning and confirmed well the principle of secularism in Indian education.

Throughout all his struggle for the introducing of western philosophy in the courses of Hindu College, he was uncompromisingly adamant against any metaphysical teaching, eastern or western either in the name of rishis or in the name of Bishop Berkeley. In his crusade to root out the evils which pervaded the Indian Society he wrote:

"Under the present state of things the study of Mill's work is indispensable. With regard to Bishop Berkeley's "Inquiry", I beg to remark that the introduction of it as a class-book would beget more mischief than advantage.....that the Vedanta and Sankhya are false systems of philosophy, is no more a matter of dispute.....while teaching these in the Sanskrit course we should oppose them by sound philosophy in the English course to counteract their influence". 34

This sheds an illuminating light on Vidya Sagar's maturity of outlook on fundamental problems. Through this he tried to bring

^{34.} Majumdar, Mohit Mohan : Banglar Nabajug (Bengali) Page 38.

home in a forcible and convincing manner that the sole aim of education was to arrive at truth and that truth can be attained by a rational search for it. Those in the role of educators should make the path easier for a searcher of truth by focusing attention on man's innate rationality and the rational approach to the solution of all problems. This definitely embodies the spirit of secularism; for love for truth is one of the main features of it. Education of Vidya Sagar was both the ends and the means. Its chief task according to him was to regenerate man and make him an integral part of a healthy society around him.³⁵

However the present study is not concerned with the manifold contribution of this man of towering personality and enterprising intellect in his multifarious social and other cultural reforms. But as a secular educationist it is to be noted that he stretched his hand from one department of education to another, from the field of higher education to that of women's education and from there down to that of the popular massive socio-cultural movements of Bengal. And as a secular thinker and educationist he belonged to the group of liberal humanists who were influenced by the idea of English liberalism and Mill's utilitarianism. He was also influenced by the ideas of social reform of social leaders like George Thomson Wilberforce and Buxton in England fought against the heinous system of the slave trade. The then thinkers and leaders of Bengal were greatly influenced by the method of agitation and educating public opinion through public discussion introduced by Wilberforce in England.36

Swami Vivekananda

After this the new awakening in India received a great momentum from the thoughts and activities of Swami Vivekananda. Without him India would not have been what she is now.

It is a hard task to relate the present study to the thoughts and activities of Swami Vivekananda. For he himself was no believer in secular nationalism. He is also accused to turning the tide of the nationalist movement to sectarian channels. He is denounced by some as a Hindu revivalist with a nostalgic faith in the past. It is true

Bagel, J.C.: Vidya Sagar Parichay (in Bengali) Page 82.
 Majumdar, Mohit Mohan: Banglar Nabajug (Bengali) Page 42.

that as a Vedentist he was a Hindu and his appeal worked mainly upon the youthful idealism of the Hindus. But an impartial observation will help one to note that while he freed India's intellect from the charm of the foreign culture on the one hand, it was he who broke India's isolation from the rest of the world. He also welcomed the spirit of freedom and action, the cheerful vitality and scientific progress of the west.

Before dealing with his specific contribution to the concept of secular education, some observations may be made of his views and thoughts which throw much light on the present problem.

Vivekananda took his firm stand on the Vedantic view and interpreted it in a new light to which reference will be made next. Yet being nurtured in the scepticism of Hume and Spencer he allied himself with 19th century English liberalism. As it is stated: "The raison d'etre of his mission is not only the revival of certain aspects of Vedic culture but also liquidation of the economic poverty, political servitude and the education backwardness of the masses of India". Moreover as an earnest student of philosophy he developed a critical mind. For the satisfaction of the craving of his soul he delved deep in western philosophy and became thoroughly acquainted with the philosophy of Herbert Spencer and J.S. Mill. This had a far reaching influence on his secular activities and his conception of social progress for the good of the common mass by the practical implemention of the Vedanta.

It is well-known how this spiritual leader revived regenerated and reinterpreted the great Vedantic truths and spiritualism in a new light. He pointed out that the spirituality of India was not to be condemned or abandoned totally. It was, he insisted, not less important for the welfare of humanity. So this was the neo-Vedantic stand point of Swami Vivekananda which served as a great educative inspiration for the Indians for the coming years. In this he firmly established that neo-Vedantism does not overlook the welfare of the common mass or the material good of the world. Rather it is also incomplete accord with the spirit of the modern age i.e. secularism, though the word got little recognition then. It was a new interpretation of the truths of the Vedanta for the needs of the Indian mind and society and here in lies his uniqueness as an

^{37.} Tiwari, Dr. B.G: Secularism and Materialism in Modern India : page 45.

interpreter. For he maintained that in the Vedantic principle of spiritual unity alone one could discover the firm philosophic basis of ethical teaching. Western democracy and socialism, he argued, could be spiritualised if they were harmonized with the principle of Vedanta. He proved thereby that spiritualism and secularism can go together. He himself proclaimed: "I do not believe in a god who cannot give me bread here, giving the eternal bliss in heaven". A religion which cannot inspire with confidence and strength and is indifferent to misery all round, has no use for him. Secularism thus is indeed the driving force behind all his activities and thoughts.

The educative value of his social secularism also may be recognized in his insistance that while the west required theoretical Vedanta, India needed practical Vedanta for the uplift of her toiling, starving, ignorant millions. His Vedanta taught him to face squarely the realities of life and realise that one individual is no more important in the realm of reality than another. That he can be grouped as a social secularist is noted in his frank averment that he was "a socialist and that the masses are the real body of society". ³⁹

The liberalising effect of western science and philosophy and the social sciences of the west had a great appeal to him and he introduced these in his new ideas of social reconstruction in India which made him stress the life of action rather than the life or renunciation. But this is not the point of concern here.

^{38.} Bose Narayan: Social Thinking of Vivekananada: Page 52.

^{39.} Letters of Swami Vivekananda: Page 142.

^{40.} Ibid

^{41.} Complete works of Swami Vivekananda: Vol III: Page 157: (Fourth Edition).

As a practical secularist he emphasised again and again that the abstract Advaita must become living practice in everyday life. Out of hopelessly intricate mythology must come "concrete moral forms" and out of bewildering mysticism must come the "most scientific and practical psychology".

He is nothing but a radical secularist when he expressed his views both religious social and educational:

"It is better that mankind should become atheist by following reason than blindly believe in the hundred millions of gods on the authority of any body". 42

His is rather a scientific interpretation of religion something that is also stressed now by the modern advocates of secularism. Swami Vivekananda's interpretation of religion was based on Neo-Vedantism as has already been stressed above. The basic truth of the Neo-Vedantism harmonizes all the essentials of all religions the necessity of which was envisaged by him to suit the needs of the changing society in India. Moreover he realised the truth that men can never be without religion but that religion does not mean dogmatic fanaticism but the living experience of life --- a practical religion based on the highest principle of ethics and this is what secularism emphasises. As a first hand supporter of humanism he advocated a religion which may be called the religion of the brave, who could hold their heads aloft under all circumstances. He was not for mere toleration of other faiths but he was for acceptance of all faiths. He did not believe in the doctrines dogmas or rituals of different sects and communities. The essence of religion could be better understood if children has the lives of great saints and heroic souls held before them.

Swami Vivekananda's also interpreted Freedom, the essential feature of secularism in a new light. According to him this idea of free thinking or freedom of enquiry, as an important processes in secular education, should not be taken in a superficial sense. Rather it should refer to the very essence of the word "Freedom" and should therefore refer to the very existence of the human being. For freedom is the progressive elimination of all factors physical, social

^{42.} Complete works of Swami Vivekananda's: Vol III: Page 160.

and psychological which obstruct the unfolding of man's rational, moral and creative potentialities.

His definite contribution to secular education in the form of progressive ideas in different spheres of Indian life can be collected from his views on various problems. The illiteracy of the Indian people was painful to him and it was equally painful for him to see division of men into castes, sub-castes and out-castes with their impassable barriers. He was of opinion that all the available money should be spent on the education of the depressed classes rather than that of the Brahmins. He thus touched the essence of secularism in respect of education and thought that an education that does not help the common mass of people to equip themselves for the struggle of life which does not cultivate strength of character, the spirit of philanthropy, the breadth of mind and heart and the courage of a lion, is not worth the name. He advised the Indian people to be practical healthy and energetic rather than to be attached to scriptures. He over insisted that the prejudice of all prejudices — untouchability which was a standing blot on the national character of the Indian people should be removed.

Swami Vivekananda combined in himself the role of a great saint and a fervent nationalist. But his nationalism was far above all narrowness which embraced the teeming millions of India both high and low, rich and poor. It was in fact, based on the philosophy of Vedanta — the philosophy of synthesis of diversities. It stands on the principle of relativity of truth and holds that truth is relative to the condition of the observer, that religions are like languages conveying the same truth in different manner. But he was no proselyte. The unity of spirit does not call for a conversion of faith. He thus sought to unite the various sects of India under the banner of his high philosophy i.e. innumerable are the ways of reaching the goal and so every one is free to have his own path — no path is wrong. "Man never progressed from error to truth but from truth to truth, from lesser to higher truth".

Thus neither his religion nor his nationalism was of the aggressive chauvinstic type. His secular views are to be noted in the following remark: "He wanted an Islamic body with a Vedantic

^{43.} Letters of Swami Vivekananda's: Page 345.

heart. Against the caste-ridden hiararchy of moribund Hindu society he would have the equalitarian social policy of Islam, containing within it the spiritual catholicism of the Vedanta which sees the same One expressed in different faiths".44

If secularism in education is taken in the sense of a scientific and practical outlook on life, an impartial respect for the essential truths in all religions, a catholicity of heart and a spirit of toleration, Swami Vivekananda's was one who inspired the later Indian leaders and politicians to these high ideals. It was he, who inspired the ideal of loving and serving humanity, - his idea of the poor to be served in lieu of the deity in the temple, "Daridra" to be regarded as Narayan i.e. the symbol of god, expresses humanism in the true sense.

The views of Swami Vivekananda's is still pertinent to the present society. It is a problem today to give positive content to the concept of secular education. Opinions differ as to the good that will come from this type of education which is often identified with godlessness. Vivekananda's view is that true religion will teach man that there is no difference between man and man, that the Atma is the same in all from the ant to the perfect man -- the difference being only in manifestation. Only when this is realized properly, can we think of universal brotherhood, proper human relations, cooperation and fellow-feeling - a true spirit of tolerance based on true love, other wise all the attempts will be in vain. So it can be asserted from Swamiji's views that "a true religious man is a genuine secularist".

Last but not least is to be mentioned that if secularism is taken in its modern sense as the antithesis of all sorts of communalism, Swamiji was one who stood against all differences, sectarianism and dissensions. For his whole theory of social philosophy was based on the philosophy of Vedanta that One pervades every where and that there is no difference from person to person. This point has already been mentioned. However it has a great educative value too in this days of divisions and differences when it states: "We reject none, neither theist nor pantheist, monist, polytheist, agnostic noratheist—the only condition being a disciple is modelling a character atonce

Dutta, B.N: Vivekananda's the patriot and prophet: Vol 2: Page 117.
 Sundaram, P.K: Renascent Hinduism: Religion and Society: Vol III No. 5: Page 501: 1963.

the broadest and the most intense". This is replete with high educative ideals for present Indian society. In his opinion what India needed most was a greater sense of the secular religion of Social Consciousness. This is the need of the present Indian educational system too. Though of course he was not directly involved in political struggle he left behind high ideals of nationalism, humanism, dignity of human personality and the essential unity of all religions which had developed directly or indirectly a rational outlook and secular temper in Indian people. This found fuller expression in the life, thoughts and activities of Tagore, Sri Aurobindo, Mahatma Gandhi and Jawaharlal Nehru.

Rabindra Nath Tagore

Rabindra Nath Tagore embodied in himself a new era, the impact of which was already beginning to create a different approach to this life and this world, characteristic of resurgent India. This resulted in a new interpretation of the secular and the spiritual in contemporary thought. With him the current of secularism takes a different turn and finds expression in different forms - lyrics, dramas, novels, short-stories etc. For this Mother Earth is dearer to the heart of Tagore than any fabled heaven. His philosophy is the philosophy of life and his religion is the religion of man. Man is not merely a socio-political animal but the eternal man is to him to measure of all things in a sense deeper and purer than that of Protagoras.⁴⁷

The central message of his poetry is: The world is so sweet I do not want to die,⁴⁸ and "Let nectar flow in your heaven, but in earth, the river of love, ever-mingled joy and sorrow, keeping green with tears the tiny heaven of Earth".⁴⁹ The world seemed to him like a harp whose strings are stretched everywhere. His secularism is thus purely an aesthetic one. He found joy and beauty in the world dwelling on every side, and felt kinship with nature in every mod and life in every form.

^{46.} Studies in the Bengal Renaissance: Page 118.

Tagore, R.N: Sadhana: The realisation of Life: Page 14.
 Tagore, R.N: Sanchayita: Page 441: 1962 publication.

^{49.} Tagore, R.N: Chitra: Farewell to heaven: Translation by Edward Thompson in Rabindra Nath Tagore, Poet and Dramatist: Page 118.

He imbibed the spirit of the age and his belief in the freedom and dignity of man is derived from his religious faith and is reinforced by his acceptance of the humanism which was the prevailing intellectual attitude of his younger days. It is to be noted that Tagore was a Brahmo in faith. This religious faith in Tagore had a significant influence on his total outlook on religion. As regards his views on humanism, the basic philosophy in secularism, Tagore was one with Swami Vivekananda. He is reported to have observed to Einstein: "If there be any truth unrelated to humanity then for us it is absolutely non-existing".50 In his intense love of humanity he called upon all nations to come together to discard their nationalism and to exchange their gifts of spirit with one another. He was keenly aware of the artificial barriers separating one race from another - war, armaments, national politics and diplomacy etc. These have created a moral disunity which is alarming. So he wrote: "The mentality of the world has to be changed in order to meet the new environment of the modern age. To accept the truth of our own age it will be necessary to establish a new education on the basis, not of nationalism but of a wider relationship of humanity".51 Thoughout his whole life, Tagore had been seeking to make the people of the world conscious of the supreme truth that all values and virtues are to be realised through man - Truth, Beauty and God are as such to be realised by man. He regarded God as the eternal person manifested in all persons. He observed: "He is there where the tiller is tilling the hard ground and where the path maker is breaking stone".52

It is out of his love for man that Tagore thought of a "Universal mind of humanity". This concept of universal mind of humanity or the basic principle of unity had its root in Upanisadic truth and was no doubt an out come of his faith in Brahmoism which was again influenced by Christianity to a great extent. This has been discussed in connection with Raja Ram Mohan Roy. This basic concept of the universal mind of humanity also inspired Tagore to think of himself as belonging not only to India, but to the whole world. This is an important point of difference between the view-points of Swami Vivekananda and Tagore the two great personalities to whom resurgent India owes so much. While Swami Vivekananda was a

52.

Tagore, R.N: Creative Unity: Page 193-94. 50.

The Visva Bharati Quarterly: August, 1938: Page 10 Tagore, R.N: Gitanjali: Verse No.II: Page 9: 1951 edition. 51.

staunch nationalist Indian, Tagore transcended the barriers of nationalism and considered himself to be a worthy citizen of the world. But it would be a mistake to equate Tagore's love of man or humanism with that of European Renaissance Humanism, which no doubt influenced him

"Western humanism", as it has been stated, "is man-intoxicnted, it has put man at the centre of the scheme of things. Tagore's humanism is not just man struggling against and conquering nature, man pitted against an unkind universe or man intrapped in a cruel destiny".53 He envisaged a harmony between man and man, between man and nature and between man and the universal spirit. He saw a unifying principle manifesting itself throughout the whole course of the history of India and working towards a definite synthesis. To his mind, the history of India, is not the history of the Aryans or the non-Aryans, nor is it a history of the Hindus or a history only of the Hindus and the Muslims taken together, for of late the British had come and occupied a place of importance by providing a link with the West which was essential for the attainment of her perfection. This synthesising principle working as it were at the behest of Providence, places on the Indians the responsibility of building up a greater India in which the Hindu, and the Muslim and the Christian will all find their place.54 This is the thought of secular thinker and an educationist also.

But the philosophy of humanism was not a mere theory with Tagore and here he differs from the Renaissance reformers to a great extent. Most of the foregoing reformers were advocates of humanism in theory only but Tagore put this theory into practice and tried to experiment with his realised truth in his own institution. His Visva-Bharati is a concrete illustration of his idea of new education". Its aim lies in "imparting life breath to the complete man, who is intellectual as well as economic, bound by social bounds, but aspiring towards spiritual freedom and final perfection".55 The two outstanding trends in Tagore's humanism in education are: (1) The emphasis on the creative activity of man displaying itself in work of

Radhakrishnan, Dr. S.V: Most dear to all the Muses: Centenary volume: 53. Page XXII: 1961. 54.

Mahalanabis, P.C: The growth of Visva-Bharati Bulletin No. 9: Page 10: 55.

An Eastern University, Visva-Bharati: Bulletin No.7: Page 16.

art and music etc and (2) the emphasis on the ideal that "mankind must realise an unity, wider in range, deeper in sentiment stronger in power than ever before". 56

This attempt to realise the unity of man is found in three strands woven together: The first is his desire to give full expression to the creative aspect of the Indian mind, for he believed that India..... has its own mind which has deeply thought and felt and tried to solve according to its light the problems of existence. The second is the poet's desire "to extend by degrees the Scope of this University on simple lines until it comprehends the whole range of eastern cultures -- the Aryan, Semitic, Mongolian, and others -- so that it would be able increasingly to reveal the eastern mind to the world".57 The third is for the East to appropriate discriminately for her own enrichment elements from the culture of Europe. In doing this, however, she must not allow her priceless inheritance to crumble into dust and trying to replace it clumsily with feeble imitations of the West, make herself superfluous, cheap and ludicrous". 58 Visva-Bharati thus aims at being a centre of fine arts and humanistic studies which would reveal and promote the mind of India, and of the East in close co-operation with the cultures of the West that must be studied if all humanity is to be regarded as one. Thus Tagore went deep into the problem of unity and tried to realise unity in Visva-Bharati in practice and programme.

The development of the concept of secular education in India can never perhaps be fully realised without referring to Tagore's educational thought. Without going into further detail this much may be said that the highest humanistic thought of India finds expression in the objects of the Visva-Bharati:

To study the Mind of Man in its realisation of different aspects of truth from diverse points of view.

To bring into more intimate relation with one another, through patient study and research the different cultures of the East on the basis of their underlying unity.

^{56.} An Eastern University: Visva-Bharati: Bulletin No. 7: 1921 Page 2.

^{57.} An Eastern University: Visva-Bharati: Bulletin No. 7: 1921 Page 3.

^{58.} An Eastern University: Visva-Bharati: Bulletin No. 7: 1921 Page 5.

To approach the West from the stand point of such a unity of the life and thought of Asia.

To seek to realise in common fellowship of study the meeting of the East and the West and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of peace between the two hemispheres. All these aims are expressed in the motto of institution: Yatra Visvam bhavaty aka-nidam, that is, "where the Universe has become a single nest".

The philosophy of Tagore's education is in perfect tune with the philosophy of a poet and a seer. He is the God-conscious man of the Upanisads who had a deep feeling of adoration for the universe. To him knowledge and devotion - intellect and spirit are but two aspects of the attainment of truth. An institution of learning must therefore provide opportunities for both of these aspects to be realised so that "teaching should be a part of the worshipful life". This leads to the crux of the present problem i.e. Tagore's views regarding religion and formal religious instruction. "Religion", he stated, "establishes the right centre for life's activities, giving them an eternal meaning, maintains the true standard of value for the objects of our own striving, inspires in us the spirit of renunciation which is the spirit of humanity". The essence of religion according to Tagore is the deliverance of self from "the depth of oblivion and to find to finite in the light of the Infinite is the best Bible of Humanity".

Such being Tagore's views on the nature of religion, it is not surprising that there is very little formal religion in Santiniketan. He did not believe in religious instruction as it is given in sectarian schools. He believed that religious feeling and piety will work their way into the life of the students if the environment is pure and noble.

"Experience of the spiritual world, whose reality we miss by our incessant habit of ignoring it from childhood has to be gained by

Memorandum of Association, Status, Regulations, and Rules: Visva-Bharati Bulletin: No.5: Page 1.

Radhakrishnan, Dr. S.V: Most dear to all the Muses: Centenary Volume: Page XXI: 1961.

The Visva-Bharati Quarterly: Vol. XIII: Part I and II: May to October, 1947: Page 18-19.

^{62.} The Visva-Bharati Quarterly: Vol. XIII: Part I and II: May to October, 1947: Page 18-19.

children by fully living in it and not through the medium of theological instruction". 63

He rather thought that definite theological or religious instruction is fraught with danger and thus he drew a distinction between the subject of religion and other subjects in the school curriculum. Religion cannot be taught in the form of graded lessons, it is caught by living a life in a spiritual environment. "Religion", he said, "is not a practical thing that can be doled out in fixed weekly or daily measures as are among various subjects in the school syllabus. It is the truth of our complete being the true centre of gravity in our life".64

Thus Rabindra Nath Tagore relied almost completely on the atmosphere of the place as an instrument of religious education. It was his ideal to leave the development of the spiritual side of the boys' nature to the natural instinct of each boy. But considerable help is expected from the personal influence of the teachers in this task but the main agent is the silent but constant influence of the close relation with nature.

Now this view of Tagore invites serious consideration. This almost complete reliance on the boys' natural instinct and on nature for religious education is a view which is reminiscent of Roussen's naturalism. But if in the acquisition of knowledge in other subjects boys are not allowed to depend entirely on instinct and nature, why should an exception be made in the case of religion. Is not a kind of indifference to religion involved in Tagore's views? Religion is as good a branch of knowledge as any other subject in which the garnered wisdom of mankind through the ages must be of immense help in understanding it.

However he was nearer to the modern secular educationist when he thought that dependence on a religious atmosphere was more important than any form of dogmatic teaching. But how is this created in Santiniketan? This atmosphere of which Tagore spoke so highly, is created in Santiniketan by having a general morning prayer in which some beautiful selected songs are sung or some hymns from Upanisads are chanted together by all participants at the beginning of the day. The evening prayers are also of the same type but these

 ^{63.} The Visva-Bharati Quarterly: Vol. XIII: Part I and II: May to October, 1947: Page 18-19.
 64. Tagore, R.N.: Personality: Page 135.

are sung by the students belonging to respective Bhavans (Hostels). Over and above these, Wednesday is a special day for assembly of the staff and students to listen to some songs and interpretations from the Upanisads by a staff member. Being a Brahmo in faith. Tagore had developed a wide catholicity of heart which inspired him to observe the fundamental unity of all religions. He never thought of providing for religious instruction in the curriculum. However he admitted that in every country and in every age religious sects will remain and will continue to be formed. Making allowance for these views, however, he looked for a wide meeting place where all sects can and might gather together and forget their differences. The assembly mentioned above is a concrete attempt by Tagore to provide such a meeting place. It raises the question: "Has India in her religious ideal, no such place for the common light of the day and open air for all community"?65 This is the question which troubles the mind of secular educationists in contemporary India also.

But in advancing a theory of spiritual unity he does not advocate an impersonal absolutism which would cut off spirit from matter and the creator from the creation. Nor does he hesitate to place emphasis on the principle of realisation through action. Action must be given proper place in life and though a poet and a philosopher of high ideals, as far as his views on action were concerned he was one with other practical reformers, and turned out to be an earnest reformer and worked for educational, social, economic and political progress.

Tagore was fully conscious of the socialising effect of the educational process but he never advocated social development at the cost of individuality. This is an important point of difference between Swami Vivekananda's and Tagore. While the Sangha or Mission was the all in all in the life of the followers of Swami Vivekananda's, individual development and individuality was the first concern of Tagore. The concept of individuality had a deeper significance to Tagore. He regarded the human personality as the principle of unity. This view of Tagore may be regarded as Universalistic personalism to distinguish it from individualism.

^{65.} Tagore, R.N.: The centre of Indian culture: Page 50.

Chakravarty, Satyendra Nath: Vivekananda's and Tagore: Critical essay (in Bengali) "Desh" No.12: 35th year: 20th January, 1968: Page 1221.

He emphasised that the essence of human relations lies in the proper adjustment of the individual self to the universal self. It is the synthesis of the one and the many, the monistic spirit and the pluralistic world. One must have Samadarsana, intuitive knowledge of the oneness and also Visamdarsana, the recognition of empirical distinctions in the pluralistic material world of objects. All evils, he declared, are simply an indication of want of adjustment of our individual self to our universal self and man can enjoy endless joy the moment he adjusts his individual self to the universal spirit.

With his great faith in the freedom and equality of the individual, Tagore was a democrat in his social economic and political outlook. He accepted the Western idea of democracy and to this he added the Indian conception of individual responsibility for social service. His vision of India was of a Federal Commonwealth where men and women speaking different languages, possessing different religious, following different customs and pursuing different vocations would have complete equality of opportunity and self expression. In his basic political outlook, he was completely one with the great tradition of liberalism, which held that government is the best which governs the least. This principle was introduced in the form of self government in his institution too.

But can Tagore to called a modernist? This is the question that has been raised by some critics. He is called by many as traditionalist in that he accepted some of the current values in practice in Indian tradition. But it may be noted at the same time that though he accepted some of the values, he rejected many the detailed account of which is not the present concern. He may be called a modernist in that modernism is involved in secularism, and means freedom from all types of superstition and prejudice, breadth of vision, a highly liberal mind and soul who feels an urge for all round social progress. His institution is itself an answer to this query. It is a well known fact how he rebelled against the existing system of education. That he was not a traditionalist is evident from the following extract:

"We have suffered on account of our meek submission to social restrictions and lazy reliance on traditional authorities which are an incogruous anachronism in our age. The greatest enemy of a nation are not their foreign foes, but the enemy who dwells within them".⁶⁷

Tagore accepted secular philosophy in general and introduced some of its progressive principles and methods in his educational system; but he never wanted that narrow nationalism or any form of sectarianism and politics should ever blemish his educational system. He spoke of politics as the negation of culture. Being a person of international outlook, Tagore never thought of the Hindus and the Muslims as two nations with interests opposed to each other. His was a philosophy of man and he was a poet and philosopher of man—the quintessence of secularism. His educational philosophy takes proper recognition of this high ideal.

From this discussion it is clear that in Rabindra Nath Tagore secularism in Indian education manifests itself in an aesthetic and refined form. It is a current free from all abstract and formalistic elements and expresses itself in an intense love of the Earth and of human joys and sorrows.

Sri Aurobindo

The spirit of resurgent India cannot be assessed fully without a proper appreciation of Sri Aurobindo's contribution to this for the first phase of the history of resurgent India in the realm of ideas may be said to terminate here.

It is often doubted whether Sri Aurobindo could be properly said to have contributed anything to the spirit of secularism. But a study of his ideas shows that his works do have a bearing on secular ideology, though of course it takes a special form. He thought in terms of fulfilment on this earth and this life and did not favour the methods of those spiritual men who are satisfied with exercising merely a little influence here, on this earth, and in this life, postponing the greater fulfilment to some other life. He conceived the kingdom on this earth as a complete dominion over mind, life and matter. As it is stated: "And he seeks this paradise on earth not for one solitary self, but collectively for all divinized souls and through them for humanity as a whole".⁶⁸

But Sri Aurobindo's idea of Paradise on earth is not possible of attainment by ordinary political or social agitation but by an unique process i.e. by the divinization of matter --- of nature, physical and

human. Thus the end of this great endeavour is the achievement of a fuller, free, richer and happier life on this earth that has hitherto been possible for man. This is the life in which individuals and groups will live in harmony with one another, in harmony with nature and in harmony with the divine --- with all that not only animates nature but with that which transcends nature. This great attempt directs the processes of nature in accordance with the higher law of the spirit of which the law of nature or natural law so emphasised by most of the western secularists, is but a partial and subordinate aspect. Thus in Sri Aurobindo's thought is found a hint of the answer to the question: Is secularism enough? Can there be a proper line of demarcation between the secular and the sacred? The same question is echoed in the recent Report of the Education Commission where it states: "There is a sense in which the walls between the secular and the spiritual are tending to break down and what is secular is seen to have spiritual roots. In the words of Dr. Iqbal: The spirit finds its opportunity in the material, the natural and the secular. All that is secular, is therefore sacred in the roots of its being".69

According to Sri Aurobindo this can infuse a new spirit in the physical, economic, social and political spheres of life. It will discard all moods of pessimism, fear and fore-boding. Instead it will inspire human minds with new pride, a deeper faith expressed in living for the ideals of peace, freedom, truth and compassion which are so much needed in the world now. The emphasis is throughout on saner living and better individual life and on sound economic, political and social activities in collective life.

The psychological background of Sri Aurobindo's dream is influenced by some of the ideas which had dominated the thought of every religious and social reformer in India since the time of Raja Ram Mohan Roy. It has been noted that the superiority of the west in theoretical science, scientific development and political organisation and its dominating role in world politics had led to certain reactions in the minds of Indian thinker and leaders. With all the other proceeding reformers Sri Aurobindo shared an abhorence of quietisim, ascetisim and passivity. He wanted the regeneration of the elements of dynamic vigour and activism already implicit in Indian culture. He tried to glorify man's conquest of nature and

called it "spiritual pragmatism". He is one with the other secular thinkers and reformers when he regarded caste distinction as a great set back to India's social development. His spirit is one of a lofty ideal of catholic universalism while in method he also supported a synthesis of various religions and cultures. He favoured a creative synthesis of belief and action guided by reason and reality.

Secularism in his thought is of a special form for he drew his conclusion from his deep studies in human history and in cosmic and biological evolution and from the doctrine of Messianism. He was greatly influenced by his study of Nietzsche and Bergson and western pragmatism which shaped his views regarding the emergence of a higher species of man. It also influenced his ideas about the divinization of the human body and mind and the formation of an ethical community. This is in keeping with the striving of modern secularism towards the nurture of ethical men who are capable of forming ethical societies.

Sri Aurobindo's work can be regarded as one answer to the question: "Can India do something in adding a new dimension to the scientific achievement of the west?" Sri Aurobindo showed Indians that they cannot be untrue to science because that represents the basic fact of life today. Still less can they be untrue to those essential principles for which India has stood in the past throughout the ages. In this respect his ideas correspond to the ideal of Auguste Comte of France in that social and political change must follow the moral and spiritual change."

Sri Aurobindo thought that through education many of the evils of society could be removed and new changes could take place. He therefore sought to effect a synthesis of the values of the East and the West in the contemporary Indian philosophy of Education. He placed the greatest emphasis on all round development of the personality and insisted that a healthy body is a necessary condition for intellectual or spiritual attainment. According to him the development of strength, balance and a sense of beauty is........... essential for proper functioning of the mind. Accordingly in the international centre of education in Sri Aurobindo's Asram, physical

^{70.} Tiwari, Dr. B.R: Secularism and Materialism in Modern India: Page 90.

 ^{71.} Simon, W.M: European Positivism in the 10th Century: Chapter I: Page 6.
 72. Kabir, Humayun: Indian Philosophy of Education: Page 203.

exercise, games, sports, music etc., are developed and encouraged and there is always an emphasis on good life and Saner - living both in individual life and collective life.

As to his ideas is the more specific field of moral and religious education Sri Aurobindo has said that education divorced from the perfection of the moral and emotional nature checks human progress. He admitted the difficulty of providing moral and religious training in modern schools and colleges and said that teaching of moral and religious text-books is ineffective because the heart is not necessarily educated by instructing the mind. Through reading moral text-books the thinking of high things becomes mechanical and artificial and hence nothing need be put into practice. He further stated that there are three things which are of the utmost importance in dealing with man's moral nature: "The emotions, the Samskaras as formed habits and associations, and the Swavaba as nature. The only way to train man morally is for him to habituate himself to the right emotions, the noblest associations, the best mental, emotional and physical habits and the following out in right action of the fundamental impulses of his essential nature".73 This throws much light on the very root of the problem of moral education. Sri Aurobindo stressed that in addition to the education of the mind there should be equal stress on the education of the heart also. For he thought, "The best way is to put the child into right road to his own perfection and encourage him to follow it watching, suggesting, helping but not interfering".74 This shows that Sri Aurobindo was in favour of freedom in education.

In fact, Sri Aurobindo was one with Tagore in holding the idea that religion must be lived and experienced and not earned as a creed. In his Ashram this atmosphere is created to help the students to live and experience it in their day to day lives. Sri Aurobindo observed that the ritual of prayer and ceremony may be helpful to the spiritual process as long as they are not made ends in themselves. It is in fact unimportant whether any distinct training in any form of religion is given or not. According to him the essence of religion was, "to live for God, for humanity, for country, for others and for oneself". This is the "real religious ideal which must be made

Sri Aurobindo: Moral nature: Education: Page 21.
 Sri Aurobindo: Moral Nature: Education: Page 25.

an essential part of every school and college". This gives valuable guidance as to the problem of religious or moral instruction in schools and colleges in present day India.

Sri Aurobindo's idea of religion as living for humanity is more or less the same as the religion of man advocated by Tagore. It also refers to the principle of humanism as enunciated by Swami Vivekananda. However like Tagore, Sri Aurobindo differs from the Renaissance reformers in contributing concretely to the field of education. His International Centre of Education at Pondicherry aims at helping the students and the inmates of the Ashram to achieve spiritual progress together with training for physical mental, vital and intellectual development. The Centre further aims at East and West cultural harmony which the recent Education Commission (1964-66) has advocated as the best way of spiritual unification of the human race. 76

This discussion may be closed by referring to his thought on the problem of unification of the human race, in these days of dissension in India which deserve special consideration in the philosophy of education in India today. Aurobindo sought to find out the root cause of this problem and observed that the ultimate goal of human evolution is not mere acceptance of a compromise formula in human relations resulting in mutual tolerance or international co-existence. The spirit of tolerance, to be sure, would be a big step beyond the prevailing mood of mutual hatred and violent antagonism. It is not possible for man to remain in the mounting tension of a cold war, between antagonistic nations Continued too long, this can be worse than even total destruction. The solution that Sri Aurobindo suggested was a psychological readjustment on the part of the great nations in the direction of the peaceful co-existence of ideologically opposed socio-political systems. For mutually conflicting ideas cannot long co-exist peacefully unless all-embracing principle of unity is discovered. This will turn co-existence into co-operation. The vision of this higher principle Sri Aurobindo called the Supermind. The ideal of common humanity can be fulfilled, as he visualised it, by realizing the unity of all peoples and nations in the identity of one creative Cosmic Consciousness. The ideal of brotherhood of man

Sri Aurobindo: Noral Nature: Education: Page 25.
 Report of the Education Commission 1964-66: Page 21.

can be fully realized not by an act of self-relating to a transcendent extra cosmic Father (i.e. not by religion in the ordinary sense) but by discovering the essential rootedness of all men in the identity of the same universal spirit.

This reference to Cosmic-consciousness as a better solution of the problem of unity of individuals and nations has led some to criticise his view as a form of mystic secularism. But what is mystic secularism? The advocates of secularism hold that there is nothing opaque to human reason and intelligence. But to deal with this controversial point will lead the study far too a field.

Section II : Mahatma Gandhi and Pandit Jawahar Lal Nehru

The new spirit of resurgent India takes a significant turn with the life and activities of Mahatma Gandhi and Sri Jawahar Lal Nehru. The understanding of the moral force, intellectual insight and the social purpose which have worked through these two outstanding personalities is essential to a proper appreciation of the development of the concept of secular education in India.

Mahatma Gandhi: It may be said in a sense that the second phase of the history of renascent India starts with the thought and activities of Mahatma Gandhi in various spheres of Indian life. Secularism in Indian education had its second historical land mark in the decision of Mahatma Gandhi to exclude religious education from the scheme of education advocated by him.

The educational philosophy of any educationist can never be properly appreciated and evaluated without referring to his philosophy of life. So some reference may be made here to the Mahatma's view on religion and moral philosophy which have some relevance to the present study. Mahatma's Gandhi believed that all men being parts of one universal existence are essentially one. So each individual who is to realise his true self must regard the good of all as his own good and dedicate himself to the service of all. This is no doubt in keeping with the true secular spirit. By his unique interpretation of this he raised politics to the level of religion. His main aim was to transform life on this earth and not look to some future contingency in some remote heaven. A secularist also aims at the same.

His secularism was purely ethical no doubt but though the economic and political aspects of life seem to be the most important

ones for him, he made the spiritual aspect its foundation. His synthetic spirit refused to draw any hard and fast line between the sacred and the secular

The originality in Mahatma Gandhi's ethical secularism lay in his discovery of the unity in the best thought and practice in the East and the West. "He places", as it is stated, "the weight of emphasis on ideas, and ideals which are accepted by the rulers and the ruled, the classes and the masses, both in the East and the West"." This principle is synthesised in his doctrine of Ahimsa or Non-violence and love for Truth, which rises above all artificial barriers of caste, creed, religion and nationality and yet uplifts the dignity of man in all spheres of life. The ideal of Ahimsa and non-violence was expressed thus:- Do your duty even if you have to bleed for it. 78 His ethics was pragmatic in approach. All his ideas were tested and practised and were accepted when they stood the test of time. His ethical secularism involved the law of charity in judgment and of benevolence in action.

But though Gandhian secularism is purely ethical, it is social too. He had a passion for the uplift of the poor and the downtrodden and the neglected communities of the Indian society and in this respect he resembled Swami Vivekananda. Again his social secularism involved the principle of humanism. His humanism was the humanism of the common man. He was rather an altruistic ethical secularist and social progress was the keynote of his thought. Gandhiji thus differs from Tagore in the sense that he was concerned with the well being of the group rather than that of the individual. Further reference to this will be made shortly in relation to his principles of education. Sarvodaya or the organization of the community life, was the significant ideal advocated by him. He had thus a vision of "Ram Rajya" or an ideal Indian Society which would be based on the fundamental principles of love, fellow-feeling, cooperation and benevolence." This was also the basic concept in his idea of education.

As an educationist, he thought that the aims of education could never be apart from the aims of life and he emphasised that the aim

^{77.} Speeches and Writings of Mahatma Gandhi: Page 220. 78.

Speeches and Writings of Mahatma Gandhi: Page 221.

Fisher, Luis : The life of Mahatma Gandhi : Part II; Page 100. 79.

in education was not only individual perfection but the bringing about of a new social order as referred to above, based on Truth and Non-violence. He always thought of the common man of India and hence held that education must have a social bearing. It must be within the reach of all and not be confined only to a few. Iswar Chandra Vidyasagar, as has been noted, also felt the need for this type of education for all, but he could not put his thought into a concrete programme as Gandhiji did. Thus Gandhiji envisaged the scheme of basic education where he emphasised that no education can be national which does not take into consideration the need of the common mass of India and that education has no value if it does not lead one to self-mastery and purity of heart and does not develop character. This is also one of the essential purposes of secular education.

The Wardha System as advocated by Gandhiji is a reaction against the formatism and pedantry of the existing system of education. Gandhiji was a revolutionary in this sense. His educational scheme was based on "the nation of the evolution of the individual and the race, the evolution of all knowledge art and science, philosophy and religion". It gives the doctrine of the "natural man", and this evolution is possible by an education involving the two processes of observation and experiment. This is an important aspect of secular education. The Central aim is that if an individual follows the natural course of evolution of the individual and the race, he will be educated better and quicker.

Environment is an important a factor in this scheme. For the child of India the purposefulness in education comes from his environment. "One single important feature that dominates the life of every tiller of the soil, every craftsman and labourer who lives in this country, is the single fundamental fact of work or purposeful activity." The Wardha system takes advantage of the child's natural surrounding of activities. The combination takes shape in the craft which gives scope to the development of practical and purposeful activity. The entire system emphasises experience as the natural method: "Give your scholar no verbal lessons, he should be taught

^{80.} Kripalani, J.B: The Latest Fad: Page 14.

^{81.} Basic National Education : Page 19.

by experience alone". This is an evidence that Gandhian system is based on the principle of naturalism in education. This is also an important aspect in secular education. Moreover Gandhiji advocated freedom of spirit in learning. He considered all learning to be useless if it did not dispel fear from one's mind. His motto was: "Sa Vidya Ya Vimuktaya" ----- education is that which liberates. Thus freedom in education or education for freedom may be interpreted in more than one sense. It may mean freedom of the human soul from all sorts of bondage or freedom of thought and expression. But Gandhiji insisted more on the spiritual aspect of the concept. At any rate it is a concept related to his secularist approach in educational thought and practice.

However Gandhiji believed that the only effective way in which social revolution could be brought about was the reforming of the individual. To him individual in society was more important a factor in his concept of social evolution. This was in his opinion a process of continuous growth. His educational ideas were a part of a unified system of belief and action. Since his objective was no less than the improvement of the individual in material, moral and spiritual matters, he could not be an educationist only in the academic sense. He expressed illuminating ideas about the various aspects of education at all stages presenting a comprehensive view of national education from his own stand point in the name of Nai Taleem, the detailed account of which is not the concern here.

While the Zakir Husain Committee pointed out that it has "recommended the approach to education through crafts and productive work because that is a psychologically sound method of education and that there is no necessary logical connection between the scheme of basic education and either the industrial or the small scale village economy", there is absolutely no doubt the economic aspect of the scheme was very much in the mind of the prime mover of the scheme, Mahatma Gandhi. But what was the result of this stress on the economic aspect of the scheme? The result was that the scheme involves tendency to place man and his interests at the centre of things. All things are judged by reference to the welfare of

^{82.} Rousseau: Education: Page 56.

^{83.} Dr. Unithan T.K.N: Gandhi and Free India: Page 210.
84. Kripalani, J.B: The Latest Fad: Page 65.

the individual and society in the economic and social sense. The system is so realistic that anything beyond and above nature had been rigorously kept out and attention and effort focussed on the individual's powers and the furtherance of the economic and social security of the individual and the group.

It can be further noted that the scheme follows in this respect one of the articles of the pedagogic creed of John Dewey: "The true centre of correlation on the school subjects is not science, nor literature nor history, nor geography but the child's own social activities". The primary basis of education is thus, "in the child's powers at work along the same general constructive lines as those which have brought civilization into being". The following extract from J.B. Kripalani vividly brings out the secular principles involved in the humanistic approach to the Wardha System:

The crux of the concept of secularism in education lies in Gandhiji's view of religion in education and the provision he made for the moral instruction in his system. His concept of religion in education evolved out of a non-religious background which has been referred to in the preceding section under the discussion of the British period (page 89-90). However by religion Gandhiji did not mean subscription to dogmas or conformity to ritual. Religion to him was "conscience in action". To him religion was an abiding faith in the absolute values of truth, love and justice and a persistent endeavour to realise them on the earth. "There is no religion higher than Truth, and Rightcousness", he said.

^{85.} Dewey John: Education Today: Page 9.

Dewey John: Education Today: Page 10.
 Kripalani, J.B: The Latest Fad: Page 57.

^{88.} Young India: 12-5-1920.

In accordance with this view the Wardha system tries to build up a civic morality inculcating the virtues of service co-operation, equality and liberty. The social studies, for instance, have as their objective among others, "to develop a broad human interest in the progress of mankind", "to inculcate the love of the motherland, reverence for its past, and a belief in its future destiny as the home of a united co-operation society based on love, truth and justice", "to develop a sense of the rights and responsibilities of citizenship and to develop the individual and social virtues which make a man a reliable associate and trusted neighbour". 89

It is claimed that the Wardha System encourages the cultivation of moral virtues. These moral virtues involved in the scheme do not receive its sanction from religion at all; it is based on what the community or mankind has discovered to be the highest virtues in its commerce with life. It is based not on religion but on the enlightened experience of the race in many fields of activity and specially upon co-operative human labour. This is what secular education really implies and this is how Gandhiji confirmed the principle of secularism in Indian education.

Gandhiji thus developed the concept of secular education while he suggested that the risk involved in the positive programme of religious instruction would vanish with the evolution of the true religious spirit. And what is a true religious spirit? It is, as he stated, the spirit of universal love and brotherhood. Religious education should seek, as he asserted, to cultivate the spirit of manliness which consists in daring to do the right and facing the consequences. The fundamental basis of religious education, should be, Gandhiji maintained, "instruction in the universal essentials of religion and a training in the fundamental virtues of Truth and Ahimsa, which make for purity of heart and purity of living".

Thus with its strong humanistic outlook, supported by a desire for individual and social well-being, the Wardha System may be said to have no supernaturalistic trend in its underlying philosophy. If it has any religion at all, it is religion without god. What humanism preaches as has been said by A.C. Knudson, is self-help, not

Basic National Education : Page 19.
 Basic National Education : Page 20.

^{91.} Basic National Education: Page 20.

dependence on Providence. "Human control by human effort in accordance with human ideals—such is the programme underlying the new humanistic religion. God and theology have no place in it". It was claimed by the advocates of the Wardha Scheme that though it made no provision for the teaching of a particular religion, thereby it did not become anti-religious or godless. "The Scheme", it is stated, "by its non-provision of religious instruction gives the utmost freedom to the pupils and their guardians in religious matters. The parents are free to provide any religious education they wish for their wards. The state does not belong to any particular denomination or religion but to all, and therefore it must leave the delicate and highly complex matter of religious education to the free choice of the individual". Gandhiji thus established this new education quite in keeping with the demands of secular India.

But is it true to say that there is no place for religious education in the Basic education system? It would be rather improper to think so. In a very restricted and special sense however, the Wardha System has a place for religion. But in this sense religion is not studied from the point of view of belief and faith, but from the point of view of its sociological importance in the study of the history of mankind.94 It thus becomes a part of the study of social sciences, one of the objectives of which is to develop mutual respect for the world of religions". The course is described as "a course in history, in geography, in civics and in current events, combined with a reverential study of the different religions of the world showing how in essentials they meet in perfect harmony. In this sense, however, religion ceases to be religion, as it has been pointed out, and becomes a branch of sociological studies, involving not beliefs but the influence its many forms have had on the social and political history of the race.

It is very surprising that Gandhiji, who himself was a man of religion and who himself had repeatedly deplored the irreligiousness of the educated youth of India, gave no provision for religious education in his scheme. In answering criticism on this score he once argued that the scheme did emphasize the religion of self-help.

^{92.} Quoted: Educational Studies and Investigation: Vol. I 1951: Page 247.

^{93.} Kripalani, J.B: The Latest Fad: Page 62.
94. Varkey, C.J: The Wardha Scheme of Education: Page 109.

But one cannot find much satisfaction in this answer. The religion of self-help though very valuable, does not represent all the aspects that the term religion connotes. Self-help is just an elementary virtue and not in the least calculated to lead one to God. Gandhiji, however, seems a little more satisfying when he answered the question thus:

"We have left out the teaching of religions from the Wardha Scheme of Education because we are afraid that religions as they are taught and practised today lead to conflict rather than unity. But on the other hand, I held that the truths that are common to all religions can and should be taught to all children. These truths cannot be taught through words or through books—the children can learn these truths only through the daily life of the teacher. If the teacher himself lines up to the tenets of truth and justice, then alone can the children learn that truth and justice are the basis of all religions". 95

To say that the children can learn these truths only through the daily life of the teacher implies that formal instruction is unnecessary. This is where many do not agree. Great religious teachers have preached both by life and ward. Moreover the way that has been introduced in practice in his Basic schools, observation of the different religious festivals, also has been criticised by many. It has been said that it does in no way teach the ethics common to all religions but what it does is only to inculcate a spirit of tolerance and good will and respect for each others' views. Nevertheless, this has also some value in these days of divisions in modern India for something is atleast better than nothing. Gandhiji believed in some kind of religious instruction to be given not by precept but by example. But this way only a kind of reconciliation and perhaps it was to his own satisfaction but not to the satisfaction of many people.

Gandhiji's exclusion of religion from his educational plan marked the second and the more important landmark, towards the victory of secular education in India. The first as has been mentioned, consisted in the introduction of the principle of non-intervention by the British Government. As a realist Gandhiji realised the practical difficulty in introducing religion in schools in India — a land of many religions. His own personal beliefs did not blind him to the practical realities of the situation. This difficulty in

the practical situation was felt by the Heads of the Indian Public Schools as it is stated: "All Indian Public Schools try to give more or less the same kind of physical, mental and emotional education as the needs of their boys are the same in these respects. But their needs are not the same when it comes to religious education etc".96

It is now evident that Gandhiji's views are still operative in the Indian educational sphere and nobody has succeeded in thinking out a better solution of the problem. Even the Wardha Education Committee of the Central Advisory Board considered the case and concluded: "The state should provide facilities as at present for every community to give religious teaching but not at the cost of the state". This is the policy of the present secular India. Further reference to this will be made later.

But Gandhiji had no objection to private agencies teaching their religion within or outside the school. But he warned against the danger that is involved in this type of religious teaching. Religion, he said, as it is being taught today has rather divided humanity into different sects and creeds than brought about communal harmony and peace. If these denominations consider their own religions superior to others, as they often do, they will only aggravate the sources of trouble which are already active in India. This religious exclusiveness, Gandhiji, thought, is fatal to the growth of a friendly spirit among children belonging to different faiths.

However, his deep conviction that all religions are true and that the God of the Gita is also the God of the Quran, served as the fundamental principle of the concept of secularism in India and his religious presuppositions finally led to the conclusion that: The state must be so constructed that all religions can exist peacefully side by side; therefore the function of the state must be non religious and the government must deal with people as individuals.97

In 1928 he stated: "After long study and experience I have come to these conclusions that (1) all religions are true, (2) all religions have error in them, (3) all religions are almost as dear to me as my own Hinduism".98 And that "The Allah of Islam is the same

^{96.} Shrimali, K.L : Wardha Education : Page 324.

^{97.} Smith, D.E: Nehru and Democracy: Page 154-56.

^{98.} Smith, D.E: Nehru and Democracy: Page 154-56.

as the God of the Christians and the Iswar of the Hindus Living faith in this God means equal respect for all religions". 99

Out of this deep conviction he felt any form of political association based exclusively on adherence to a particular religion was worse than undemocratic. It was the negation of truth.

So it was that Mahatma Gandhi, basically being a man of religion, was led by his religious conviction to feel the necessity of a secular state and a secular type of education. The influence which he had on Pandit Nehru, who was able to develop the concept still further can never be underestimated. This discussion about Gandhiji's contribution in the field, may be closed by asserting that secular India started anew with the fresh inspiration given by Mahatma Gandhi and his able follower Pandit Nehru.

Jawaharlal Nehru: In Jawaharlal Nehru, the current of secular principles reached its high water-mark. It was no more a vague unconscious or semi-conscious longing for a better world, nor was it a formalistic abstract dogma. It took a definite shape and form in his thoughts and became a self-conscious and vigorous philosophy of life.

Secularism as represented by Nehru, may be called both in theory and practice, nationalistic secularism. But then what are the characteristics of nationalistic secularism? It involves a revolt against theological and metaphysical absolutes and universals. It repudiates all absolutes in social and political institutions. Nehru represents the spirit of Renaissance humanism. His ideas reflect the stoic natural law or juristic universalism.

"Essentially," says Nehru, "I am interested in this world, in this life, not in some other world or a future life" Therefore mysticism (in the narrow sense) irritated him. And while he was in general favourably disposed towards the religious and metaphysical assumptions about the Atman, Immortality and Karma, and reincarnation because of the environment in which he grew up, he considered them no more, "than intellectual speculations in an unknown region about which we know next to nothing". Though he found a certain

^{99.} Hari an 14th May, 1938.

^{100.} Sri Nehru: Discovery of India: P. 11.101. Sri Nehru: Discovery of India: Page 11.

intellectual fascination in metaphysical and philosophical thought, he was never attracted by it. And his advice is: "Always we must beware of losing ourselves in a sea of speculation unconnected with the day-to-day problems of life and the needs of men and women. A living philosophy must answer the problems of the day". 102

In 1946 he wrote on his life's philosophy and from this can be deduced a fairly clear idea of the evolution of Nehru's thought on scientific secularism. The early Jawaharlal was committed more or less dogmatically to the creed of scientific humanism which he shared with his generation of students in Cambridge. He said "My early approach to life's problems had been more or less scientific with something of the early optimism of the science of the nineteenth and early twentieth century a kind of vague humanism appealed to me". 103 This belief in the self-sufficiency of science both to bring about the salvation of mankind and to explain the total reality of the universe gave way to doubts. Historical events of the 20th century showed not merely that "evil triumphed often enough but also that there was some twist in human nature which turned good itself into evil". This was a blow to the easy optimism of scientism. He asked: "was human nature so essentially bad that it would take ages of training, through suffering and misfortune before it could behave reasonably and raise men above that creature of lust and violence and deceit that he now was ?"104

Marxism as a rationally coherent science of society and history had a great appeal to Nehru. But Marxism did not satisfy Nehru's intellect wholly. "It did not satisfy me completely nor did it answer all the questions in my mind It was not a difference between mind and matter, but rather of something that lay beyond the mind". His association with Gandhiji led him later to acknowledge certain permanent basic moral urges along with and underlying the historically conditioned ethical formulations.

Thus Nehru's appreciation of the problems of human existence relating to the reality of tragedy and the purpose of life made his scientific secularism less dogmatic and open to the possibility of

Sri Nehru: Discovery of India: Page 11-12.
 Sri Nehru: Discovery of India: Page 21.

^{104.} Sri Nehru: Discovery of India: Page 16.105.. Sri Nehru: Discovery of India: Page 9.

acknowledging a world of spiritual reality beyond science and reason. He acknowledged that there are problems of life beyond the capacity of reason to explain or resolve: "Some kind of ethical approach to life has a strong appeal for me, though it would be difficult for me to justify it logically". So he developed a tendency not to think too much of those fundamental questions which appear to be beyond reach.

It is interesting to trace the influence of Dewey in Nehru's stress on the pragmatic solution of life's problems. There are definite traces of Western liberalism and humanism which finally led Nehru towards secularism. He believed with the Stoics in the universality of human nature and the possibility of evolving a set of legal principles valid for all people applicable to the whole world. Here he was one in spirit with the other modern thinkers and teachers in modern India e.g. Ram Mohan Roy, Keshab Chandra Sen, Ranade, Swami Vivekananda, Tagore and Gandhiji. But he surpassed his predecessors in his modernism, as it is stated: "Nehru's is essentially a modern mind - scientific, objective, receptive to truth, impatient of obscurantism". 107 In this respect, it may be noted that Nehru, having an objective and progressive outlook, gave a new impetus to Indian Nationalism. True the Poet Tagore raised his voice against the revivalist and agressive trend in it. But it was Nehru's coming on the scene that brought to Indian Nationalism a wider perspective and gave it identification with the larger world forces of anti colonialism, anti-imperialism and liberation of the oppressed people of the earth.

All his thoughts fructified in his attempt to help India to emerge as a secular state. His leadership in bringing about this development has been recognised by virtually all observers of the Indian scene. Chester Bowles wrote of Nehru:

"One of his greatest achievements is the creation of a secular state in which forty-five million Muslims who chose not to go to Pakistan may live peacefully and worship as they please". D.F. Karaka conceded that to Nehru must go the credit for maintaining

^{106.} Nehru J.L.: Discovery of India: Page 13.

^{107.} Karan ia, R.K: The Mind of Mr Nehru. P. 62.

^{108.} Bowles, Chester: Ambassador's Report: Page 104.

the secular character of the Indian state despite the pressure of Hindu Communialism. 109 At this level, secularism in India is rather a technique of collaboration among persons and groups of different creeds rather than a creed itself. But for Nehru secularism is more than this, it played an integral role in his philosophy of life.

Nehru's views of education are rooted in his view of life. These took direction from his appraisal of the new forces developing in the world today. In some ways his basic role has been that of a teacher of his people. It is true that he did not chalk out a plan a programme of education as concrete as Tagore or Mahatma Gandhi did. But it can be said in a sense that the whole of India was his concrete production and the Indian people together constituted his pupils and he considered India as a field of his experiment with truth. His deep concern throughout was to educate his countrymen in right values and attitudes. This interest was not confined to education in the institutional sense.

Nehru was more deeply influenced by the realistic and practical trend of the Indian mind than by its speculative metaphysical trend. His heart was not free from a yearning after the realisation of the Ultimate Truth but his mind, which ruled over the heart, thought that, for a long time to come, "man will have to traverse the known world in the light of exact science before he comes to the stage when he can venture beyond it into the realm of the unknown". 110

Nehru's essentially a modern mind-scientific, objective, receptive to truth and impatient of obscurantism. His enthusiasm for scientific education, technological institutes and national laboratories his frank child like pleasure at the development of great power projects, stemmed from two fundamentals. Firstly, he believed in using science as an instrument for raising the people's standard of living and for providing them with full and equal opportunities for growth, for "we cannot expect any high flights of culture where the primary needs of mankind are not satisfied". 111 Secondly, he thought science teaching could contribute to the cultivation of a scientific

Karaka D.F. God is absent from Nehru's Five Year Plans: The current: Page 109. 10 : Vol. VI : No. 1 : September 22, 1954.

^{110.} Saiyidain, K.G: The Ideal Educationist in a Study of Nehru: Page 346.

Jawaharlal Nehru's Speeches: Vol. III: Page 430.

outlook or temper, which is more important than acquiring scientific knowledge, or its application. He had even been able to make Khadi Walla, who are the protagonists of village self-sufficiency, realise that application of science and modern, technology is essential for the economic uplift of the country.

Thus his greatest contribution to secular education lies in his ideas regarding human values in a changing society necessitating a changed system of education, the great instrument of bringing about a new dynamic technological society in India.

He thought that the basic purpose of science is not to improve the conditions of industrial life, important as that is, but "to teach us to think straight, to act straight and not to be afraid of discarding anything or accepting unless there are sufficient reasons for doing so". 112 Perhaps the greatest contribution of Nehru to India's renovating culture was his emphasis on science and what he called scientific temper. Nothing distressed him more than the Indian attitude to science and rationality, the ambivalence that was found revealed even in the Indian intellectual. He strove hard all his life to preach the gospel or science.

It is clear that Nehru sought to build a bridge between science and moral values. Like other clear sighted thinkers he knew that science and technology are not enough. He saw that much of our technological progress had led to disaster which could only be averted if there could be developed the "spiritual element" in life. Without it the life of the individual as well as the community will lack true "restraint" which is based not on fear or force but "on a sensitive appreciation of, and attachment to moral and spiritual values". 113 These are according to him, tolerance, compassion and a relentless search for truth. It is not a kind of narrowness that "walls the mind on all sides", but a readiness to welcome light from whatever source it may come and to appreciate the view points of others. Any system of education, which failed to develop tolerance or devotion to truth even against one's own interest and conviction or readiness to understand is defective. This accounts for Nehru's deep appreciation of Tagore's theory of education which sought to exclude

Jawaharlal Nehru's Speeches: Vol. III (1953-57): Page 432. Jawaharlal Nehru's Speeches: Vol. III (1953-57): Page 434. 112 113.

all narrowness but provide the widest possible cultural background for students. Hence also came Nehru's deep devotion to Gandhiji's approach to life which has room for the least among God's creations and was proof against insolent pride of race religion or colour. These are the basic principles which a secular educationist seeks to establish.

Nehru expected all educational institutions to provide a kind of social sensitiveness to students illumined by the values of charity, compassion and human understanding. He wanted all educational institutions from the university to the primary school to discharge this duty. His insistence on right objectives and values, which are certainly intellectual but which also go beyond the intellect, characterises his approach to education at all stages. Moving a resolution on education at the Avadi Congress in 1955, he welcomed the development of basic education and the proposed reorganisation of secondary education. Why? Because society needs trained human beings whose character is well developed and who have certain essential elements of culture, including noble and generous aspiration. Nehru was anxious to raise the whole quality of his people at all levels.

Nevertheless his emphasis throughout is that education must not only provide efficient training in skills and knowledge but also enrich men and women with wisdom and humanism". This implies an integrated view of life and consequently of education --- a view which "will balance the claims of the body and the mind, the individual and the community, the material and the ideal".¹¹⁴

If education means opening the doors and windows of the mind, Nehru made a remarkable contribution to changing the pattern of the thinking in the Indians and developing a progressive dynamic and liberal approach amidst forces of social reaction and intellective obscurantism. He made it clear that India's cultural genius was essentially assimilative, absorbing new elements and synthesising them into a richer pattern. He showed that whenever that synthetic approach has been in the ascendant, leading to unity, Indian culture has developed vitality and carried its message abroad. But whenever it grew static and the process of fusion was arrested, India lost its vitality and became weak and disunited. His concept of

^{114.} A study of Nehru: Page 394.

emotional integration was thus a plea for a meeting of the heart and the mind which was according to him the basis of true National Unity. His vision of education was that it should prepare the minds of our young men and women to welcome all that is good and worthy and life-giving in Indian culture and cultures of other lands, and to reject whatever is narrow and unworthy even though it may have the stamp of tradition and time.

Himself being an ardent advocate of liberalism on national and international policies Nehru struggled against all sorts of narrowness against all violation of human dignity, against, regimentation, dictatorship and racialism. He appreciated educational policies which would arrest such tendencies. He, as a free man, stressed the teaching of English and other foreign languages and also emphasised the importance of science and technology and exhorted Indians to look upon the whole of human culture as one common and precious heritage. He was against all linguistic fanaticism, provincial prejudices, caste barriers and religious narrowness. These provoked his indignation for these are the divisive elements in Indian society which create all sorts of differences between man and man.

As a secular educationist Nehru was pragmatic and practical when he appreciated work and physical fitness as basic, values of life, a conviction which he shared with Gandhiji. He thought work dignified and he condemned the idea that "the less work one does, the higher is one's status in society". He gave a high place to physical fitness in his scheme of education and he had an acute dislike for feebleness and illness. As a thinker he had an empirical mind. He thought only of the next step in the general direction of his ultimate goal and did not concern himself with mapping out the whole route which had to be covered. He wanted to experiment with great caution, paying due regard to the circumstances and needs of his country and drawing inspiration from experiments made in other countries only to the extent to which they applied to India.

A few more important points may be noted here which definitely relate to Nehru's contribution to secular education, if not directly, at least in an indirect way. It is stated that his interest in education started basically from his interest in people for, "what is a good social order but the means for nurturing a good human personality"? He had his own concept of good society and human values. To him

the roots of human suffering were to be destroyed in toto, and the destruction of the surface manifestation was not enough for him. He believed much could be done to remove the suffering of the masses by the method of social engineering. He felt rather a moral obligation to change the social order so that men could live more human lives. And one of the salient features of secularism is its abiding faith in man and human potentiality. It is to be noted that the greater part of the philosophy of Nehru centres round man, human nature, human affairs and human interest.

"God we may deny", he asserted, but what hope is there for us if we deny man and thus reduce everything to futility?115 He believed that the end of government should be human well-being and this cannot be attained if the individual's creative faculties and capacity for growth are suppressed. Nehru's humanism thus provides the background for his ideas on Fundamental Rights. These ideas are again based on the concept of the inherent worth of the individual who is regarded as an end in himself and not merely as a means to an end. His regard for human dignity was his great concern for world peace, and he believed that co-existence and tolerence were essential for the survival of human civilization. He also advanced the idea that fundamental rights must be maintained and protected for the good of society as for that of the individual. 116 And his concrete contribution to the development of secular ideas is in the Resolution drafted by him on Fundamental Rights and Economic policy which was adopted by the Karachi Congress of 1931.117

But what were his views on religion and morality which are directly related to the present study? In his autobiography Nehru wrote about his views on religion and what it meant to him. He had very little belief in the ritualistic performance of religion but he appreciated the Upanisads and the Gita. The role which organized religion played in the history of India, during Nehru's own time led him to dislike the external garb of religion. He said: "often we see that religion which was meant to raise us and make us better and nobler has made people behave like beasts. Instead of bringing enlightment to them it has often tried to keep them in the dark,

115. Nehru, J.L: Discovery of India: Page 488.

^{116.} Nehru, J.L.: Glimpses of the world History: Page 216.117. Nehru, J.L.: Unity of India: Collected writings: Page 406.

instead of broadening their minds, it had frequently made them narrowminded and intolerant of others". 118 At times he felt that the religious outlook was an enemy of clearness of thought and fixity of purpose because it was based on emotion and passion. Religion, he held thinking as it does in terms of some other world had little conception of human values, social values and social justice.

Nehru differs from Gandhiji on this fundamental point, his stressing that the days of organised religion are numbered and that humanism and science have come to take its place. While Gandhiji's conception of religion was basically concerned with his firm belief in the moral law, which he called the law of Truth or Love, Nehru insisted on using reason in the solution of moral and political problems and this seemed to him to be the only way. Religion and morality for Gandhiji was the whole of life, for Nehru only a part, though a very important part. Gandhiji represents the religious mind and Nehru the secular mind of India. While Gandhiji waited for the innerlight to guide him to hear the inner voice in a moment of crisis, Nehru insisted on using reason in the solution of moral and political problems and this seemed to him to be the only way. So while Gandhiji is regarded as a spiritual healer, Nehru may be called a social engineer. The task of raising his country men and other fellow beings specially and politically, which was for Gandhiji a means to the higher aim of the realization of Truth, became for Nehru an end in itself. Gandhiji gave Indian nationalism a high moral status. Nehru gave it the strength that comes from the feeling of association with the many others who were struggling uphill on the same path in different parts of the world. It would not be improper in sense to say that Gandhiji, while infusing a new spirit into Indian life, wanted on the whole, to preserve its traditional structure, while Nehru wanted to change the structure itself in the light of the progress made by the West with the help of modern science and technology.

As regards Nehru's idea of religious toleration, he welcomed the development everywhere of a spirit of genuine religious toleration, the fundamental factor the secular outlook on life which would allow hitherto antagonistic sects and creeds to work together peacably in the common body politic.

^{118.} Nehru J.L: An Autobiography: With Musings on Recent Events in India: Page XLVII: 374.

Nehru's secularism is a open secularism as opposed to a closed secularism. For while it puts various questions to religion as any secularism should do, it listens objectively and tries to understand rationally from all points. India has every reason to welcome Nehru's idea of secularism as a vital contribution to building the cultural foundation.

Though a politician he had some of the finest qualities of the good teacher in him. Like the true teacher he had faith in the destiny of men and is not obsessed with pessimism because dark and ugly forces happen to be in the ascendant. And he is an educator no doubt when he throws light on the problem of modern Indian Society:

"The end of society is human welfare and human development, providing opportunities to every human being to develop to the fullest measure possible". And the end of each individual is to be a fully integrated man who has a certain balance, spiritual depth and moral strength and is able to meet the challenges of the world around him. 121 Is this not the fundamental question for a secular educationist today?

To sum up what has been analysed so far, the wide catholicity of vision of Raja Ram Mohan Roy, his rational understanding of life and society, his vision of a moral and universal reason may be accepted as salient marks of intellectual secularism.

This idea found further expression in Devendra Nath Tagore and Keshab Chandra Sen's idea of a universal form of religion on the one hand and social service based on the principle of utilitarianism and liberalism on the other. In Ranade this spirit again takes the form of an attempt at synthesis of the best elements in Hindu, Islamic and Christian civilization. The spirit of intellectual secularism culminates in Derozio's inspiring ideal of "to live and die for Truth", Freedom of enquiry and Freedom of thought.

In Iswar Chandra Vidyasagar this intellectual secularism turns to the sphere of the social. By his humanitarian and philanthropic outlook he fought for the common good and relentlessly opposed

^{119.} Nehru, J.L: Discovery of India: Page 696.

^{120.} Karan ia, R.K: The Mind of Mr. Nehru: Page 34.121. Karan ia, R.K: The Mind of Mr. Nehru: Page 36.

traditionalism in the limited sense, standing for rational humanism. All these are sure marks of the secular spirit.

In Swami Vivekananda this intellectual secularism becomes spiritualised in his new interpretation of the Vedanta and the development of the idea of practical religion. A synthesis of intellectual and spiritual secularism is found in his concept of social philosophy, his ideal of humanism, universal brotherhood and his stress on the essential unity of all religions.

Intellectual and spiritual secularism further culminates in aesthetic secularism in Tagore. His concept of the Religion of Man, his own interpretation of Internationalism and the idea of the adjustment of the individual spirit to the universal spirit, may be accepted as his distinctive contribution to the development of the concept. His advocacy of harmony between the oriental heritage of spiritual philosophy and the occidental achievement of empirical science and the goal of humanity in the unity of culture and civilization in the East and the West are of special importance in the development of the concept of secular education in India.

In Sri Aurobindo this intellectual and aesthetic form of secularism becomes spiritual and mystical. His concept of Spiritual Pragmatism involving the idea of "Living for God and humanity for country, for others and for oneself", his concept of "cosmic consciousness" can be regarded as essential conditions for peaceful co-existence and adds further to the conception of values in secular education.

Mahatma Gandhi, a true ethical secularist, emphasises the spirit of toleration, fellow-feeling, respect for all religions, love, and love of Truth. His ethics is the ethics of the unity of theory and practice, charity of judgment and benevolence. This, along with his idea of a new social order based on Truth and Enlightenment (Sarvadayā) is definitely an enrichment of the understanding of values in secular education.

Lastly in Pandit Nehru, secularism becomes nationalistic and scientific. It involves such ideas as that of scientific humanism, an integrated view of life and education balancing the claims of the body and the mind, the individual and the community, the material and the ideal. His progressive, dynamic and liberal approach amidst

social reaction, his modernism, his concept of emotional integration, the good society, human values and Fundamental Rights can be regarded as definite and positive contributions to the development of the concept of secular education.

All these different ideas as enumerated above may be accepted as sure and certain marks of positive values implied in the concept of secular education in India.

CHAPTER 5

The Post Independence Period

Section I: Political changes and the Constitutional set up

It has been seen up to now, how the different ideas of the fore named thinkers, philosophers social reformers and political leaders were paving the foundation of the concept of scientific humanism, and thereby secularism in Indian thought.

Now, it must be admitted that education cannot be planned in a vacuum and educational progress is always broadly proportionate to the social, political and economic advancement of a nation. Certain aspects of British rule were inimical to such advancement. Especially the doctrine of religious neutrality was interpreted to mean non-interference in all matters of social reform as well. Consequently evils like untouchability or child marriage could not be fought with the help of state-aid and penal legislation. It would however be difficult to blame the British official for his neutral attitude. He could probably have done nothing better especially as it was politically expedient for him not to raise a hornet's nest. But it must also be admitted that a policy of non-interference in social matters is not really as neutral a decision as it stands.

It strengthens materially the forces of orthodoxy and to that extent hinders the progress of true education. Similarly the political dependence of India created difficulties in educational progress. In order to create a strong feeling of national solidarity the first objective of national education in India ought to have been to bring all the different rengious, communities and castes in a common democratic system of public schools. But politically such a growth of solidarity was not desirable to the then British government. Hence no planned and vigorous attempts were made to create communal

^{1.} Menon, T.K.W: Post War Education in India: A Symposium: Page 43-44.

and religious harmony; nay, sometime the game of "divide and rule" was played in too obvious a manner, and the education of the two great communities—Hindus and Muslims was allowed to grow in isolation from each other.

Moreover the economic aspects of British Rule were far from happy and it is now generally admitted that the poverty of the people increased very greatly in the last 150 years of British rule. Against such a worsening economic background no educational progress was even thinkable. In other words British Rule did not or would not develop the social, political or economic side of life. As national education is at once the cause and the effect of the regeneration of the social political and economic life of a people, the British administration could not evolve a truly national system of education for India.

At this juncture the Indian leaders came forward with programmes for a national system of education. Tagore with his experiment in Santineketan was trying to find a solution to this problem. Mahatma Gandhi offered his proposal for a universal compulsory free primary education of seven years which finally took shape in 1947 and to which reference shall be made in detail.

The importance and significance of Mahatma Gandhi's contribution in this regard can never be realised if no reference is made to the political changes that took place between the years 1937-47.

Throughout the whole period there was hardly any time when some political question or the other was not on the anvil. The political atmosphere of this period can be understood from the following remark:-

"Throughout the whole of this period the triangular fight between the British, the Congress and the Muslim League was so intensive and so vital that all other issue were completely eclipsed". This commotion in the political field hampered the progress of education to a great extent.

At any rate when the Congress Ministries assumed office during the period of Provincial Autonomy in seven provinces the

Nurulla & Naik: History of Education in India: Page 749.

Indian leaders became more conscious of the defects and shortcomings of the existing system of education that did not cater to the needs of the general mass and was functioning in a highly selective way. The Congress Ministries had to face a great difficulty when there arose a strong popular demand for the introduction in the shortest time possible, of universal free, and compulsory education. This was a legitimate demand no doubt and the Congress itself was irrevocably committed to it. But want of funds was the main drawback that stood in the way of meeting the demands of the masses. There were many other intricate factors involved as well. But the study is not concerned with all these. The way out of this problem came from Mahatma Gandhi, the leader of the Congress Party, with his plan of mass education which he said need not be held up for want of funds. Universal, compulsory and free education of seven years could be given to every child if the process of schooling could be made self-supporting by imparting education through a useful and productive craft. It is unnecessary here to go into further details of this plan. The more essential point is to note that this revolutionary proposal was placed before the public through a series of articles in the Harijan written in 1937 which later on developed into the Wardha Scheme of Basic Education.

Parallel with this Basic Education there was proposed another plan of Educational Reconstruction prepared by the National Planning Committee constituted in 1938 under the Chairmanship of Jawaharlal Nehru to prepare plans for the reconstruction of all walks of life. This plan throws much light on later developments.

Some attention to the problem was also paid by the All India Educational Conference held in Bombay in 1938 under the Chairmanship of S.K. Vakil which prepared a skeleton scheme for the organisation of national education.³

The Central Advisory Board of Education had been also engaged ever since 1935 in examining critically one aspect of Indian education after another and had reached a definitive stage by 1943, when it consolidated all its findings and prepared a comprehensive plan of educational development for India. The idea was given a further impetus by the official drive for planning that started at this

^{3.} Nurulla & Naik: History of Education in India: Page 801.

time. All State Governments in India were now required to prepare plans of post-war development and as a part of the general scheme, the Central Advisory Board of Education also was called upon to prepare a plan of post-war educational development and submit it to the Executive Council of the Governor General for consideration. Consequently the Basic education scheme being a highly controversial issue was examined by educational experts and the Zakir Husain Committee examined the Scheme critically and submitted a detailed report under the chairmanship of J. Sargent, which has since become a fundamental document commonly known as the Sargent plan.

As the first official attempt to plan a national system of education for India it has a special importance in the history of education in India. The first Conference of Basic National Education held in Poona in October 1939, and the Second Conference in Jamia Nagar in 1941, confirmed the position of this scheme as a National system of education which seemed to provide for a revolution in education and also a means of bringing about a more radical change in the social, economic and psychological structure of Indian society itself.

The plan was a comprehensive one including pre-primary education in the lower ring leading to University education including technical and commercial education and also contained a plan to Iiquidate adult illiteracy within 20 years. The education of the physically and mentally handicapped children was also considered. As regards primary education, the Report adopted Gandhiji's Scheme of Basic education with some modifications. It would be evident from the remarks of Shri K.C. Saiyidain how the Scheme emerged after a period of experimentation and discussion and how it was expected to provide for the mass of India: "..... That is so, not only because an educational venture of this magnitude cannot possibly be put through without increasing enormously the wealth of the country through industrialisation..... but also because once education of this kind has been provided for this great mass of people they cannot be kept in poverty and ill health or exploited by vested interests. They will demand and get their legitimate economic, social and cultural rights, and thus education will prove a

^{4.} Menon, T.K.N: A symposium on Post-war Education in India: Page 23.

long range investment paying its dividends in the shape of happier, healthier and more enlightened men and women".⁵

It is not necessary here to deal with all the developments of the Basic education. The more important point is concerning the provision it made in its syllabus for religious education to which reference has been made in foregoing section dealing with Gandhiji's contribution to the concept of secular education (Page 152-56). Gandhiji, it has been seen, had deliberately omitted religious instruction in the sense of teaching denominational religions. He wrote in 1938:

"Unless there is a State religion, it is very difficult, if not impossible, to provide religious instruction as it would mean providing for every denomination. Such instruction is best given at home. The state should allow enough time for every child to receive such instruction at home or else where. It is also conceivable that the state should provide facilities for private tuition by those denominations which may wish to instruct their children at school provided that such instruction is paid for such denominations".6 The experimental attitude of his mind led Gandhiji to the rejection of dogmas, and it has been discussed (Page 153-56) how he stressed on the ethical code of conduct, and practical morality and he believed that "spiritual life can be attained in this world through right moral conduct". He knew that the way to realise God is through the service of humanity and that "God is neither in heaven nor down below, but in everyone."8 Considering thus, the Wardha scheme as has been seen, aims at developing tolerance and mutual respect for all religions.

However it has been discussed that considering the practical difficulties in introducing religious instruction in the Basic Scheme of education, Gandhiji thought it best to leave the matter of "sectarian instruction to private bodies and organisations who consider such education necessary apart from secular education. In this matter there is no reason for any radical change in the policy of the Government in India."

^{5.} Year Book of Education, 1940, Page 503-6.

Educational Reconstruction: Page 108-109.
 Radhakrishnan, Dr. S.V: Eastern Religions and Western Thought: Page 54.

^{8.} Young India: August 4, 1927.

^{9.} Shrimali, K.L : The Wardha Scheme : Page 230.

Thus even after Independence, this attitude of neutrality was allowed to be followed unquestioned for a few years. For the general attitude was that "religions would stand in the way of the free intellectual development of a child". But gradually it had been admitted that religious education could not altogether be dispensed with. In his Presidential speech at the Fourteenth Session of the Central Advisory Board of Education in 1948, Maulana Abul Kalam Azad said: "If the Government decides that religious instruction should be included in education, it seems imperative that the religious instruction should be of the best type". He considered the exclusion of religious instruction from the Basic education as a great short coming and he stated on this point:

"If national education was devoid of this element there would be no appreciation of moral values of moulding of character on human lines." He noted that religious instruction imparted in private institutions is frequently of the kind which produces bigotry and narrowness of outlook rather than good will. He added, "if we want to safeguard the intellectual life of our country against this danger, it becomes all the more necessary for us not to leave the imparting of early religious education to private sources. We should rather take it under our direct care and supervision". Thus it was his opinion that this imparting of religious education can be done most effectively if the state takes charge of the question.

It was really a significant period of Indian's history when fundamental concepts were being examined analysed, evaluated and restated by the Constituent Assembly which insisted on the State's policy of religious neutrality. Even it is surprising to some that Mahatma Gandhi himself wrote in the Harijan "I do not believe that the state can concern itself or cope with religious education. I believe the religious education must be the sole concern of religious associations" 14.

The question was, however, left unsolved and the Indian leaders were all busy with the political upheavals of the country and

^{10.} Shrimali, K.L : The Wardha Scheme : Page 233.

^{11.} Speeches of Maulana A.K. Azad: 1947-55: Page 25.

^{12.} Ibid., Page 24-26.

^{13.} Ibid., Page 25.

^{14.} The Harijan, (News paper) March 23, 1947:.

the various problems which the newly achieved freedom has left them to tackle. This problem was however further considered by the University Education Commission in 1948 under the Chairmanship of Dr. Radhakrishnan. The resulting Report attempted to stress the characteristic feature of India as its being a secular state and at the same time maintained that if spiritual training was excluded from the course of the instruction, the Indians would be untrue to their whole historical and cultural development. Further reference to this point will be made in the next section. It was no doubt a complicated problem for the Indian leaders, although they felt its urgency, they could not find out a working solution for imparting religious education for spiritual progress to students who belonged to different castes, creeds, religion and had a different social status.

In this state of flux regarding the problem of religious education, India had to face the more serious problem of protection of the minorities. The study is unavoidably led to consider this aspect of the problem as it is connected with the problem of Secular education in India.

The problem of the minorities is again related to the Two Nation Theory as proposed by late M.A. Jinnah whose firm conviction was that the Hindus and the Muslims were two separate nations inheriting two different cultures, two different creeds, and religions. The basic influencing factor that nourished this theory was Muslim communalism which deserves further notice if one is to find out the root causes of it. A few of the causes may be discussed here:

Different reasons have been given in explanation of Muslim communalism. An attempt will be made to concentrate on the more dominant ones and mention the others only in the course of discussion in order to avoid unnecessary details:

According to some writers the earliest cause of this communal feeling was the backwardness of the community. They have said, "that the Muslims avoided contact with the new culture and education because of political antipathy and religious orthodoxy". And due to this factor backwardness, it was naturally moved less and less by the sentiments of liberty and the call of patriotism.

^{15.} Griffiths, Sir Percival; The British Impact on India: Page 337.

Many authorities again have attributed communalism to the role of Hindu revivalists.¹⁷ According to them the patriotic and nationalistic fervour of Tilak, Lajpat Rai and Sri Aurvindo was based on Hindu ideology.

But before concentrating to the theory of two nations of which the basic cause is regarded to be communalism, a few comments may be made. It is important to note that their backwardness was more due to their own fault than do any other factor. They had "a mistaken sense of religious pride and fanaticism", which made them "neglect opportunities of education which the Hindu has embraced". But as regards the historical evolution of Muslim communalism and the idea that communal conflict was implicit in the unfolding of Indian history this is often regarded by many historains as a miscon-ception. It is a way of studying history as constructed by the foreigners invariably laying more stress on the bitter episodes of the past. It is to continue to forget that there were at least a dozen Muslim Kings of India-wide status under whom Hindus held exalted offices and Hindu literature and philosophy achieved great prominence.

It also cannot be denied that Hindu Revivalism was one of the main factors that must have produced some misgivings in the hearts of the Muslims, but the real causes of the Muslim communalism may be traced elsewhere.

Besides certain aggravating factors, communal conflict was mainly due to the intellectual backwardness of the Muslims, their numerical inferiority, the role of Sir Syed Ahmed and finally the policies and devices of the Imperialists. Concentration will be paid on these last two factors only which seem relevant to the theory of Two Nations.

Choudhuri, Nirad, C: The Autobiography of an unknown Indian: Page 229-30.
 Desai, A.R: Social background of Indian Nationalism: Page 356-67.

^{18.} MacCully, Bruce, Tiebout: English Education and the origin of Indian Nationalism: Page 183.

Sir Syed Ahmed's role in influencing Mr. M. Jinnah in formulating his theory of Two Nations was considerable. Even since the Mutiny Sir Syed had been trying to re-establish the Muslims in the good books of the English and also set them on the road to western knowledge. In 1859, he published an Urdu booklet to prove to the rulers the basic fidelity of the Muslim Community. Even in the field of religion he undertook to show the basic similarity of Islam and Christianity and hence to advocate a reconciliation of their followers. He published a study of the Bible.

At last all his efforts began to attract official recognition and succeeded in getting support from the officials for establishing an educational institution at Aligarh. With all this effort he became the focus of Muslim loyalty as pitched against the growing power of the Congress. The study is however concerned more with the aspect of his activities that worked in the direction of the negation of national solidarity.19 than with the details of his eareer.

He allowed himself to become a willing instrument of "Divide and Rule". He allowed himself to use the argument that communal friction would envelope the country if the British departed and in the Governor General's Council he favoured communal as against joint electorates. Towards the later part of his life, he mentioned the fear of Hindu domination to buttress his rather warning case for loyalty ". He set up many anti-Congress organisations and remarked himself.

"I have undertaken a heavy task against the so-called National Congress".20

But it must be admitted that Sir Syed with all his effects was sincere according to his own lights. He did what he thought best for the interest of his community. He found that the Congress in spite of its professions of loyalty, had chosen the path of struggle and agitation which his community need not traverse if loyalty and professions of loyalty could do the trick.

The most regrettable aspect of this attitude and which had a far reaching effect, was that instead of making the Congress agree to providing some remedy for his misgivings such or some safe-

Speeches of Maulana Azad 1947-55: Page 76. 19.

Ahluwalia, M.M: Freedom struggle in India; Chapter: Rise and growth of 20. Muslim Communalism: Page 372.

guards against the genuine handicaps of his community, Sir Syed chose an entirely different path and gave a wrong lead to the Indian Muslims in the field of politics.²¹ He pointed out caste and religious distinctions as a hurdle to the fusion of different races.

Thus Sir Syed ignored the fact that the Arabs, Turks, Afghans, Mughals, Persians and the converted Hindus all had their different characteristics and yet their fusion had enabled Sir Syed to speak about them under one comprehensive term. He refused to take it from history how the Iberians, Gelts, Angles, Jutes, Saxoms, Scots and Vikings etc comprised the English nation or even how the distinctions of Catholics, Protestants, Puritans, Methodists, Quakers, Anglicans and Presbytarians did not prevent the evolution of one political system in England. While speaking against caste distinctions Sir Syed did not mind opposing also the Congress which aimed at the abolition of all such distinctions.

The policy of Divide and Rule of the British Imperialists may so dated from the year1857 although it was never non-existent even before that time. Lord Disascli confessed in the year 1857:

"Our Empire in India was indeed founded upon the old principle of divide et impere, but the principle was put into action by us not with any Machiavellian devices but by merely taking advantage of the natural and spontaneous circumstances of the country in which we were acting a part".²²

By the year 1872, Sir Syed had restored the Muslims in the favour of the British. The Aligarh Anglo-Muslim institution was springing up under British patronage and with the idea of creating and fostering a strong centre of Muslim Communalism.

Lord Lytton and Sir John Strachey were eminently fitted for the completion of such a work. Sir John Strachey reached Aligarh and received a Muslim deputation to utter the following words.

"You have a perfect right to have a national aspiration and not to forget your past".23

Speeches of Maulana Azad: 1947-55: Page 76.
 Strachy, Sir John: India; Page 300.

^{23.} Article of E. Pirion (A French writer) The Modern Review. January to June 1907: Page 588.

The following passage from Sir Strachey's book completes the picture: "The existence side by side of these hostile faiths is one of the strong points in our political situation in India". 24

This policy of divide and rule which helped spread Muslim communalism across the country, was made further complicated by the Morley-Minto Scheme of 1890 supported by the moderate groups in the Indian Congress. This was a grave mistake, one should say, that the moderate committed, by supporting separate electorates and according to Lady Minto, it was Gokhale who mainly had suggested separate electorates. It is in fact a pity that the Congress moderates were in part responsible for a measure which struck a blow to the unity of the Indian nation. They not only fell into the trap of the communalists and the imperialists, they also fixed the bars of that trap with their own hands, and this mischief could never be undone; rather they had to pay the cruel price which later emerged as in the Two Nation Theory, leading to the Partition of India.²⁵

In the formulation of this theory, not a little was the role of the Muslim League formed in 1907 to promote exclusively the interest of the Muslims in India. The following confession by Zakaulla, the Secretary of the League, may be cited as a concrete instances of the idea that there was nothing in common in the aims of the two organisations—the Muslim League and the two nation theory took its firm basis:

While discussing the grave consequences of this rift between these two organisations Sir Percival Griffths observes: "Whatever may have been the effects of the foundation of the Muslim League it

^{24.} Strachey, Sir. John : India: Page 380.

Majumder, H.C: History of the Freedom movement in India: Chap-Muslim Politics: Page 219-250.

Majumder, R.C. History of the Freedom movement in India: Chap-Muslim Politics: Vol.II: Page 319-350.

set the seal upon the Muslim belief that their interests must be regarded as completely separate from those of the Hindus and that no fusion of the two communities was possible".27

The same idea is echoed in the Presidential address of M.A. Jinnah at the Lahore Session of the Muslim League which adopted a resolution favouring such division while he said:

"Muslims are a nation, according to any definition of a nation and they must have their homelands, their territory and their State. It is externely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism. They are not religious in the strict sense of the word but are in fact different and distinct social orders and it is a dream that the Hindus and Muslims can ever be a common nationality and this misconception of one Indian nation had gone far beyond the limits and is the cause of most of our troubles and will lead India to destruction if we fail to revise our notions in time. The Hindus and the Muslims belong to two different religions, philosophies, social customs and literatures. They neither intermarry nor dine together and indeed they belong to two different civilizations which are based mainly on conflicting ideas and conceptions".28

It is unnecessary to give detailed account of the series of talks and interviews that took place before the parties could come to a solution

It would suffice to give a summary of the views of the two Principal Political parties that finally led to the partition of India.

While the Cabinet Mission arrived at New Delhi on 24 March, 1946, Maulana Abul Kalam Azad, the then President of the Congress admitted in course of discussion that under his proposal the Muslims would not get more than two or three seats in the Executive Council but observed that arrangements could be made to give them more. He also suggested that the Constitution making body might be elected by the Provincal legislature voting together as one federal College rather than elected on the widest possible franchise, as originally proposed by the Congress. He was against the proposal of two nations as he himself stated:

Speeches by M.A. Jinnah; Page 398.

Griffiths. Sir Percival: The British Impact on India: Page 309. 27. 28.

"I must confess that the very name Pakistan goes against my grain. It suggests that some portions of the world are pure while others are impure. Such a division of territories into pure and impure is un-Islamic and a repudiation of the very spirit of Islam....etc".29

Similar was the view of Mahatma Gandhi when he was interviewed by the Mission. He expressed his views in his talk to Mr. Stuart a press correspondent, that it was hallucination of Mr. Jinnah when he imagined that an unnatural division of India could bring either happiness or prosperity to the people concerned.

He was also opposed to two Constitution making bodies. He even suggested for the interim period that Mr. Jinnah should be asked to form the first Government with the ministers chosen from amongst the elected members of the legislature. If he refused, the offer should be made to the Congress. He stated in Harijan in 1940:

"Partition means a potent untruth. My whole soul rebels against the idea that Hinduism and Islam represent two antagonistic cultures and doctrines. No assent to such a doctrine is for denial of God. For I believe with my whole soul that the God of Koran is also the God of the Gita and that we are all, no matter by what name designated, children of the same God."

But Mr. Jinnah went on arguing the case for Pakistan some what as follows:

"The differences in India were far greater than those between European countries and were of a vital and fundamental character. Even Ireland provided no parallel. The Muslims had a different conception of life from the Hindus. They admired different qualities in their heroes, they had a different culture based on Arabic and heroes Persian instead of Sanskrit origins.......How would His Majesty's Government put 100 millions of Muslims together with 250 millions whose whole way of life was so different". He had come to the conclusion after years of experience that there was no

29. Speeches by A.K. Azad: 1947-65: Page 93-95.

Majumder, R.C: History of Freedom Movement: Vol. III: Chap-Negotiation for Settlement: Page 756.
 Gandhi Mahatma: To the Hindus and Muslims: Vol. III: Page 415-428.

Gandhi Mahatma: To the Hindus and Muslims: Vol. III. Page 415-425.
 Ahmad, Jamil-ud-Din: Some recent speeches and writings of Mr. Jinnah: Page 152-153.

other solution but the division of India—the only solution of all differences was to have two "Steel frames", one in Hindusthan and one in Pakistan.

It is however impossible to deny that there was a great deal of truth of Mr. Jinnah's assessment of the Hindu-Muslim relationship. This problem has perhaps been dealt more reasonably and impartially by Prof. R.C. Majumder while he comments. "This is one of the topies on which Indian politicians during the struggle for freedom sought to put a new interpretation based more on sentiment or wishful thinking than solid historical facts".33 And he states further that the Hindus and the Muslims had always an antagonistic feeling to each other. Mr. Jinnah's view was more realistic than that of Gandhiji. The only point of issue which he always clearly and carefully avoided was whether in view of India's geographical unity and the fact that even if Pakistan were formed large numbers of Hindus and Muslims would have to live together in the same state as at present, an earnest attempt should not be made for the two nations to live together under the same Government under a Constitution mutually agreed upon. If Canada with its two warring nations, the English and the French, and Switzerland an artificial combination of three different nations, could evolve a formula of political integration, was that inherently impossible in the case of Muslims and Hindus of India who had lived together within the natural limits of the same country for well nigh seven hundred years? This question was not squarely faced by either Mr. Jinnah or the Congress leaders like Gandhiji and Jawharlal Nehru. It was not to the interest of Mr. Jinnah to raise this issue and the Congress leaders were precluded from raising it because they never admitted the validity of the two-nation theory. As it has been already stated, to Mahatma Gandhi the two-nation-theory was totally false and an evil doctrine, and if India accepted this theory it would then put an end to the ideal of secularism and the Muslims in this country would become aliens

Although the demand for partition was based on the twonation-theory, the Muslims were not prepared to be satisfied with a true ethnic frontier but claimed whatever non-Muslim areas might be considered economically or strategically necessary to them. But the attitudes of the major parties was mainly negative. The Congress would not have partition and the Muslim League would not accept a Unitary Government.

So Pakistan was created under the force of circumstances and (also by blunder on the part of both the parties) and also by the frenzy that was then unleashed buy communal forces. But inspite of the creation of Pakistan, there remain 60 million Muslims in India, who are all equal and honoured citizens of the Republic, including some who hold the highest positions of trust and responsibility. And so it is believed that a multi-racial, multi-lingual, multi-religious community like the Indian community can never subscribe to the theory of two nations based on the religions of the citizens. However this problem of religious minorities and their relative strength became a serious problem for Indian leaders to solve, and the necessity was felt for the Indian Constitution to be reshaped accordingly.

The question of minorities is important in considering the prospects for the Secular State. The presence of sizable religious minorities, sufficiently well-organised and articulate, is a factor to be reckoned with Self-preservation will require that they resist pressures emanating from the majority to give the dominant religion a special place in the structure and administration of the State.

Mr. Jinnah was really conscious of this fact of the majority of the Congress party and this is regarded as the real background of the changed attitude of Mr. Jinnah and the Muslim League in his demand for a Sovereign Pakistan to which reference has been made.

After 1920, the leadership of the Nationalist movement was assumed by Mahatma Gandhi. The unity between the Hindu and the Muslim community was the mission of his life and his ideas about the spirit of toleration gave an impetus to the actualisation of the concept of secular nationalism. In the early days of the National movement after 1920, Jawaharlal Nchru and others influenced by Socialist ideology gave powerful support to the concept. Occasional lapses were there, no doubt, in practice, but this idea was a dominant one in the Congress movement which continued to be an important basis of the secular state in India.

Thus secularism was a felt necessity in India. Mahatma Gandhi as has already stated, opposed the partition proposal on religious grounds and called it "an untruth".

"The proposal" as Mr. D.E. Smith states, "for the creation of a religious or theocratic state was the logical culmination of religious exclusiveness, and thus ran directly counter to Mahatma Gandhi's deepest convictions".³⁴

These religious pre-suppositions led Mahatma Gandhi to think that the state must be so constructed that all religions can exist side by side. Therefore the functions of the state must be non-religious and the government must deal with people as individuals and not as members of any religious community. He wrote in 1942:

"What conflict of interest can there by between Hindus and Muslims in the matter of revenue, sanitation, police, justice, or the use of public conveniences? The difference can only be in religious usages and observances with which a Secular State has no concern". Mahatma Gandhi wrote that if the Free India of the future were ever to live at peace with herself, the state would have to be organised on considerations other than religious ones. The capacity of the States for serving the people, "stops short of the service of the different faiths, and the services it can render apply to all irrespective of their faiths".

Thus Mahatma Gandhi himself being a man of religion, believing all religions to be true, accepted a secular concept of the State which fits well with that belief. His view on this specific point has been referred to in the previous section. The basic principle that was emphasised by Mahatma Gandhi to inspire this concept of secularism, is the spirit to tolerance which is often regarded as more than an intellectual abstraction. It is indeed, as D.E. Smith remarks, a living tradition, which has contributed vitally to the establishment of the secular democratic state in India. The spirit of tolerance has really been a contributing principle no doubt, but there were other considerations too and it was Pandit Nehru who, though he differed from Gandhiji on the fundamental point of religion, contributed to the realisation of the concept.

Pandit Nehru's starting point was that of a practical political thinker steeped in the traditions of western thinkers. He had to

36. Ibid.

^{34.} Smith, D.E: Nehru and Democracy: Page 156: Pub-Orient and Longman: 1958.

^{35.} To the Hindus and Muslims: Vol. III of the Gandhi series, Page 442.

believe in the provision in the state for religious freedom to function peacefully without prejudicing the democratic system. To him the word secular conveyed much more than its mere dictionary meaning. specially in relation to social practices. He writes in his Glimpses of World History that a caste-ridden society is not properly secular, and that Hinduism has gone farthest in this respect by its rigid system of caste. This has been referred to in the foregoing section in detail. Among the main architects who framed this secular India Pandit Nehru stands out prominently. Even as far back as 1931 it was he who moved a resolution in the Karachi Congress, a clause of which said that the state shall observe neutrality in regard to all religious. When in 1947 the partition of India was accompanied by violence and a mass exchange of population across the Punjab border, Pandit Nehru, condemned the agitation of Hindu Communalists that the Muslims be forced to leave India, and declared:

"We can not think in terms of pushing our people from India. simply because they happen to belong to any particular religion. That is opposed to a democratic secular conception to State."37 Moreover he emphasised that the secular state is the sine quanon of modern democratic practice.

In his Unity of India, he defines a secular state as one "that is religiously neutral". Again in 1951 he defined it as a state that protects all religious, does not favour one at the expense of the other; and does not adopt one religion as state religions ". He went on the say:

'The one thing that should be obvious to all of us is this, that there is no group in India, no religious community which can prosper if India does not prosper. If India goes down, we go down all of us". 38

Moreover the secular idea should not be a passive recognition of the freedom of religious belief but to be dynamic and effective it should apply to all fields of social life. Therefore India as a Secular State aspires to bring about a uniform social practice irrespective of religion. It aims to formulate: (1) a uniform civil code replacing the so called personal law, at present variant from Community to Community, place to place, sect to sect, caste to caste. (2) The

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^{37.} The Hindu: October 13, 1947: Page 6 Madras-2. Nehru: The Unity of India: Page 241.

Second element of Indian Secularism is a social structure in which the individual is not subject to the social inequalities imposed by religious section. (3) The third element of the definition is that the fundamental rights of all citizens are guaranteed irrespective of religion. In other words the individual is the centre of social organisation and not groups or otherwise. The Congress Election Manifesto of July 1951 stated:

"As India is a Secular state every citizen has the same duties, rights, privileges and obligations as any other. He has full freedom to progress and practise his religion".

Now the provision for secular education in the Indian Constitution may be considered. In keeping with her secular principles of state policy, there is special provision in the constitution for education and it is this provision which gives the basis of the secular character of the existing system of education in India. Mention of the relevant Articles and clauses will suffice to confirm this.

The Constituent Assembly of India adopted certain principles with regard to religious instruction in the educational institutions. The relevant Articles concerned with the problem are Articles 25(1) and (2); 26; 27; 23(1) (2) and (3); 29(1) and (2) and 30(1) and (2). These any be considered in brief as follows:

Article 25(1) affirms freedom of conscience and free profession, practice and propagation of religion. The Article reads: "Subject to public order, morality and health and to the other provisions of this part all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion". This is principle of true religion that every one should have the right to believe and teach according to the dictates of his own conscience.

Clause (2) of this Article further reads: "Nothing in this article shall affect the operation of any existing law or prevent the State from making any law—

- (a) regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice;
- (b) providing social welfare and reform or the throwing open

of Hindu religious institutions of a public character to all classes and sections of Hindus".³⁹

Thus Article 25 guarantees to every person subject to public order, health and morality and other provisions, the freedom of conscience and the right freely to profess, practise and propagate religion. So under this Article each person is free to entertain such religious beliefs as are allowed to him by his judgment or conscience. he is also free to exhibit his belief and ideas in such overt acts and practices as are sanctioned or enjoined by his religion, and further to propagate and diseminate his religious beliefs and views for the benefit of others.

Article 26 states: "Subject to public order, morality and health every religious denomination or any section thereof shall have the right:

- (a) to establish and maintain institutions for religious and charitable purposes:
- (b) To manage its own affairs in matters of religion etc".

Thus the freedom of religion under Article 26 is not confined to religious beliefs only but extends to religious practices as well. A religious denomination thus enjoys complete autonomy in the matter of deciding what rites and ceremonies are essential according to the tenents of the religion life.

Article 27 lays down that: No person, "shall be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion of any particular religion or religious denomination". This means that public funds raised by taxes shall not be utilised for the benefit of any particular religion. It is against the general policy of the constitution.

Article 28(1) states: "No religious instruction shall be provided in any educational institution wholly maintained out of state funds". 40

Article 28(2): And that nothing in clause (1) shall apply to an educational institution which is administered by the State but has

40. The Constitution of India: Page 16.

The Constitution of India: Fundamental Rights: Page 16 (As modified upto 1st March, 1953).

been established under "any endowment or trust" which requires that religious instruction shall be imparted in such institution". 41

Article 28(3): "No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution" or to attend any religious worship conducted in the institution or in any premises attached there to unless he consents to do so voluntarily or if a minor, his guardian gives his consent for it.

The idea behind the Article is that no religious instruction at all is to be imparted in an educational institution which is maintained wholly out of State funds. This restriction does not extend to an institution being administered by the State but which has been established by an endowment for the specific purpose of imparting such religious education. In case of an educational institution being maintained partially by the State, religious instruction can be imparted on a voluntary basis.⁴² Any provision in a statute or municipal law under which students are required to attend such religious instruction will be void and of no effect.⁴³

Article 29(2): Reads "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion race caste language or any of them". This relates to indiscrimination on the part of state-institutions or aided institutions in matter of admission. This thus prohibits discrimination against citizens on grounds of religion, caste, etc.

Article 30(1): Reads " All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice".

Article 30(2): The state shall not, in granting aid to educational institutions, discriminate, against any educational institution on the ground that it is under the management of a minority whether based on religion or language". 44 There is thus a relationship between

^{41.} The Constitution of India: Page 16.

<sup>Jain, M.P.: Indian Constitutional Law: Page 478.
The Report of the University Commission: Page 202: 1962 ed.</sup>

^{44.} The Constitution of India: (Modified): Page 16-17.

Article 29 (1) and Article 30. It proves that a minority community can best conserve its language, script or culture by and through educational institutions for it is by education that their culture can be inculcated into impressionable minds of the children of their community. It is through educational institutions that the language and script of the minority community can be preserved, improved and strengthened. Therefore the right to establish and maintain educational language, script or culture by the minority and that is what is conferred on all minorities by Article 30 (1). This is further safeguarded by Article 30 (2) which bars the State from discriminating against the minorities in the matter of grant to the educational institutions. But this benefit is subject to the condition stated in Article 29 (2). These two articles will be further referred to. in the chapter; comparison of secular education in India with that of other countries

All these articles in the Constitution confirm the assertion that the existing system in India can definitely be termed secular education.

Interpretation by the Law: In the words of Dr. Ambedkar -

"With regard to religions instruction Articles 28 makes a distinction between educational institutions wholly maintained out of State funds and those recognised by the State or receiving aid out of State funds; clause (1) prohibits altogether the giving of religious instruction. As to institutions which are recognised by State on receiving aid out of State funds there is no prohibition from giving religious instruction or conducting religious worship. But there cannot be any compulsion or attendance for it is expressly provided in clause (3) that those institutions shall not give instruction or make it compulsory for a person unless such person gives his consent, or if he is a minor, unless consent of his parent has been obtained". 45

Dr. Ambedkar has explained three types of practical difficulty on this point namely:

(1) The use of public funds raised by taxes shall not be utilised for the benefit of any particular community.

Shukla, Dr. V.N: Quoted - Quoted from Constitutional Assembly Debate:
 Vol. II: No. 2: Page 883.

- (2) The second difficulty he mentions is that of the multiplicity of religions and the practical difficulty of providing religious instruction for all the different children belonging to different sects and creeds.
- (3) The third important point that he mentions in his interpretation is that religion in India is mostly non-social and antisocial. To avoid the controversies over the superiority of one religion to the other, it is better and safer that in laying down in Article 28 (1) that in State institution there shall be no religious instruction. "We should be considerably disturbing the peaceful atmosphere of an institution if these controversies with regard to the truthful character of any particular religion and the erroneous character of the other were brought into juxaposition in the school itself."

This explanation further confirms the legal basis of Secular

Conscience Clause: But while the state is precluded from giving religious instruction itself, it is not precluded from recognising and giving aid to institutions which can provide this type of education so long as the religious freedom of parents and of students when of age is protected by a conscience clause. The constitution of India requires that religious instruction may be imparted to all those who desire to take part in it. It does not put it negatively that religious instruction may be imparted to all as a rule except to those who object. It says that religious instruction shall not be imparted except to those who expressly desire to have it.

It may be noted that Articles 25 and 26 are related to this conscience clause. It has been soon, the right guaranteed by Article 25 is an individual right as distinguished from right of an organised body like the religious denomination or any section thereof, dealt with Article 26. Both these articles protect matters of religious doctrine or belief as well as acts done in pursuance of religion rituals observations, ceremonies and modes of worship. These articles embody the principles of religious toleration that has been the characteristic feature of Indian civilisation, from the start of history. Besides they serve to emphasize the secular nature of Indian Democracy which the Indian leaders considered should be the basis

Shukla, Dr. V.N.: The Constitution of India: Quoted from the Constitutional Assembly Debate: Vol. II: No. 2: Page 884.

of Constitution. Freedom of conscience cannotes a person's right to entertain beliefs and doctrines concerning matters which are regarded by him to be conducive to his spiritual well being. A person has freedom to believe in religious tenets of any sect of community.⁴⁷

All these show that the concept of a conscience clause as an expression of religious freedom for the individual has been evolved out of the idea of the conscience clause in England in the 19th Century. It thus appears that a new concept of secularism has been created in India in theory but its educational implication has been equated in practice with the earlier British policy of religious nonintervention. What does this show? it shows that this is no original decision of Indian leaders. It had already been decided, confirmed and implemented by the British Government for over 150 years and what is being done now is just to continue it. Indians are not thinking in a new or original way whether they can change this policy of neutrality itself. Moreover, the first policy of non-religious education or excluding religious instruction from the school curriculum is the accepted policy in U.S.A. and Australia and the second is the Indian equivalent of the Conscience clause which evolved in England in the nineteenth century. What this analysis and discussion evinces is that secular education up to now has meant a purely negative attitude to religious instruction in schools and this is held to be the only requirement of secularism in India.

However the necessity for a positive content of secular education has been felt by some educationists and thinkers ever since Independence. Their main contention was that secular education should not be interpreted only in the negative sense as it was being done since its confirmation in the British period. Rather it should have some positive implication too in the present democratic society of India. Discussions on this main issue as reflected in the different Reports of Education Commissions since pre-Independence to Post-Independence period will be now dealt with in the following section II under this Chapter.

To sum up it is to be noted that though English rule has contributed greatly to the progress of intellectual development in India, yet it failed to develop a truly national system of education,

^{47.} Jain, M.P.: Indian Constitutional Law: Page 472-74.

the need for which was being acutely felt by some Indian thinkers and leaders. The Indian leaders specially became conscious of this short-coming of the existing system of education in India during the period of Provincial Autonomy (1937-47). However this concept of national system of education took a definite shape during the period of post war-development (1944) in the form of Wardha Scheme propounded by Mahatma Gandhi. The scheme was examined and evalua-ted and finally accepted as a national system of education for India in 1937-47. This was considered worthy to cater the needs of the common masses, the scheme deliberately excluded the provision of religious instruction and this provoked vehement criticism. Sugges-tions and counter suggestions followed but without much effect.

But in the political sphere in this period, there was a more serious upheaval created by the problems of the Two-Nation-Theory proposed by the late Mr. Jinnah. This theory finally led to the partition of India and the creation of Pakistan.

India never accepting the theory of two nations had a permanent problem of religious minorities and was forced to frame her Constitution accordingly. Secularism was felt to be a necessity in India. The State as Mahatama Gandhi said, was to be so constructed that all religions could exist side by side. The function of the State must be non-religious and the people are to be dealt by the Government as individuals. Provision for this is a special feature of the Indian Constitution.

In keeping with her secular state policy there is special provision in the Constitution for establishing the secular character of the educational system in India. But this in a sense as evident from the existing system is nothing but the continuation and confirmation of the earlier British Policy of nonintervention. Secular education in India at present seems to involve a purely negative attitude to religious instruction in schools and this is held to be the only meaning of Secularism in education in India.

Section II: Review of the Reports of different Education Commissions.

In the foregoing section it has been suggested that it was the policy of religious neutrality by the British Government which gave

rise to the concept of Secular education in India. In continuation of this an attempt is made how to trace the theme of secular education in the Reports of different Commissions set up. In this connection brief mention has to be made of certain recommendations of various types for a practical solution of this controversial problem in the Pre-Independence period.

It may be noted that the Despatch of Sir Charles Wood, dated July 10, 1854 laid the foundations of India's present educational system. "This Magna Charta of the Indian Educational system as it has been called, provided for a coordinated system of elementary, secondary and higher educational institutions".48 The policy of religious neutrality as advocated by Lord Bentinck and confirmed by Oueen Victoria's Proclamation, was reaffirmed. Religious instruction in all government institutions was strictly forbidden. It seemed advisable to impart education in a purely secular manner. This principle of neutrality was vehemently opposed by some Europeans as well as Indians. Comments and critcisms were provoked from different sections of the people. In short, "there was a general feeling among several sections of the people that the policy of secular education should be abandoned and that religious education should be provided to each child in the principle of his own faith".49 Allied with this was the agitation started by the missionaries to the effect that the educational administration of India was not carried on it accordance with the Despatch of 1854 which had recommended the closure or transfer of Government Schools.....etc".50

Thus the Education Commission of 1882 was specially called upon to decide the following specific issues in the connection of religious education:

- (a) Should Government withdraw from direct educational enterprise in favour of missionaries which was demanded by them?
- (b) What should be the policy of Government in religious education? Should it be implemented in schools or not? If it was to be imparted, in what form and subject to what conditions was it to be allowed?

^{48.} Nurulla S. and Naik, J.P: History of Education in India: Page 135.

^{49.} Nurulla S. and Naik J.P. A Students History of Education in India : Page 138-139.

^{50.} Ibid: Page 136.

This study is not concerned with the first issue. The second issue is more relevant to the present problem and it may be noted in brief that the Commissiom recognized the limitations of the existing educational system which excluded religious teaching. But it was extremely difficult to recommend anything other than the government policy of neutrality. Religious diversities and different sectarian problems convinced the Commission of the practical difficulty of the problem and hence it finally reiterated the necessity of keeping all government schools secular.....The policy of secular education in Government schools was up held once more and inspite of all attacks continues to hold the field even today.⁵¹

As a corollary to this decision, the question of religious education in aided schools came up for discussion. It was decided that (a) private schools should be permitted to impart such instruction as they chose: (b) that government should just ignore such religious education; and (c) that it should pay grants-in-aid on the basis of the secular education imparted in them. This view had already been propounded by the Despatch of 1854 and the Commission reestablished it with equal firmness.

But the Indian public opinion was opposed to this concession to mission enterprise. It was pointed out that in England, where freedom to impart religious instruction was given to an aided school, the parents also were given a desence in the conscience clause which enabled them to withdraw their children if they so desired, from the religious education to which they objected. This view was strongly put forward before the Commission. This compelled the Commission to recommend: "The system of grants-in-aid be based hitherto, in accordance with the Despatch of 1854, "on an entire abstinence from interference with the religious instruction conveyed in the institution assisted. Provided that when the only institution of any particular grade existing in any town or village is an institution in which religious instruction forms a part of the ordinary course, it shall be open to parents to withdraw their children from attendance at such instruction without forfeiting any of the benefits of the institution".52 Though the study is not concerned with all this details, yet the importance of this Commission in relation to the present

Nurulla S, and Naik J.P: A Students History of Education in India: Page 139.
 Report of the Indian Education Commission 1892: Page 44-49.

study must be recognised. Thus the credit of having laid down a definite policy on this vexed problem, belongs to this Commission. Though the recommendations did not satisfy any section of public opinion in full, they had to be accepted as only practicable measures under Indian conditions.

Expressing its resentment against the prevailing system of education, that excluded religious teaching, the Commission mainly recommended the following:—

- (1) That alternative courses be laid down by universities to encourage diversity of culture.
- (2) That a text book of morals should be prepared and taught in all colleges.
- (3) That the Principal or a professor should deliver a series of lectures on the duties of a man and a citizen during every college session.

The importance of the first recommendation can be easily. realised specially in these days of diversity of culture and belief. As India is aiming now towards emotional and cultural integration and national solidarity, this suggestion though too early then to be realised, is of special significance. Though it was not given effect to at the time, some people were thinking of it seriously. Even after a lapse of a period of eighty five years this problem is still exercising thoughtful minds. But as the present stress is on cultural integration, some Universities, are attempting to emphasise and implement this recommendation at least at the University level.53 It is also be noted to that the leading educationists of the country are also thinking on the same lines. They are thinking seriously how far the existing system of education is effective in the life and character of the young country. In 1958, the University Grants generation of the Commission appointed a committee of experts with Mr. S. Govindarajula as Chairman to go into the whole question of general education in this age of specialization and this committee, reconsidered the recommendations of the Commission of 1882.54

54. Murti, K. Sachidananda: General Education Reconsidered.

^{53.} Calcutta, Jadavpur, Delhi, Pun ab, Baroda, Bombay : Vide Reports of Personal Euquiry.

The second recommendation regarding the preparation of a moral text book based on religion was also not given effect to. The idea was rejected vehemently by Mr. K.T. Telang, an Indian member of the Commission on the ground that "institutions for Secular instruction should not be embarrassed by any meddling with religious instruction, because such meddling will satisfy none, neither on the religious side nor on the secular side." 55

The Government also rejected the proposal in a resolution passed in 1884, because they thought such a text book would raise a lot of controversy. Thus nothing was implemented and moreover the religious neutrality of the State forbade the teaching of one faith and the alternative of providing instruction in the several religious involved grave political difficulties.

As regards the third recommendation, that of a series of lectures on duties of a man and a citizen this can be regarded to be an important suggestion in these days of democracy. But practically very few colleges and Universities implemented this proposal in their respective institutions. They did not realise the importance of the idea and so the proposal was left unapplied.

The University Commission of 1902

The Indian University Commission of 1902 considered the question of the inadequacy of a purely secular education but was unable to suggest any definite measures for improvement. It decided that it was neither practical nor expedient to make any provision for a Faculty of Theology and so it "turned down the suggestion to have a course in Theology in view of the opposition not to the recognition of natural Theology as a subject of University study but to the introduction of the Theology of any one religion into the curriculum of the University.⁵⁶

The Imperial Conference of 1911

The relevant ideas expressed in the Imperial Conferences of 1911 held in Bombay and Allahabad cannot be overlooked. Though it does not refer to any resolution or recommendation of any set Commission as above, yet it has some important features relevant to the present problem.

<sup>The Report of the University Commission: Page 289.
The Report of the University Commission 1948: Page 289.</sup>

Grave differences of opinion emerged in the above conferences as to the possibility or advantage of introducing direct religious instruction into schools generally and apprehensions of difficulty in the working of any definite system were also put forward. Some developments out of the Conference are especially to be noted: (1) The Government of Bombay took steps to prepare a book containing moral lessons (2) The people engaged in this work recognised that excellent materials for ethical teaching are available in the Mahabharata, The Ramayana, the portions of Hafiz, Sadi, and other classics in Sanskrit, Arabic, Persian and Pali. This feature was considered later and attempts were made by different State Governments to implement this indirect process of moral instruction. But this was not fully effective. This problem has always been regarded as of prime consideration in the whole educational set-up as is evident in the following:-

"Enlightened opinion and accumulated experience, will it is hoped, provide a practical solution to what is unquestionably the most important educational problem of the time.57

The Calcutta University Commission 1917-1919

This Commission totally avoided this vexed problem of religious instruction involving as it does so many matters where religion seemed to be a source of strife.

The Central Advisory Board 1944-46

The memorandum on Post-war Educational Development in India (1943) agreed that "religion in the widest sense should inspire all education and that curriculum devoid of all ethical basis will prove barren in the end".58 The Central Advisory Board, at its meeting held in January 1944, recognised the importance of ethical and religious instruction and appointed a special committee under the Chairmanship of Rev. G.D. Barne, the Bishop of Lahore, to examine the desirability and practicability of providing religious instruction in educational institutions.

The Committee presented an interim report in 1945 and a further report in 1946 at the twelfth meeting of the Board held at

Indian Education Policy 1913. 57.

The Report of the University Commission: Page 290. 58.

Mysore. After fully considering all the aspects of the question the Board resolved that while they recognised the fundamental importance of spiritual and moral instruction in the building of character, the provision for such teaching except in so far as it can be provided in the normal course of secular instruction, "should be the responsibility of the home and the community to which the pupil belongs". 59

But the Radhakrishnan Commission did not support this view of leaving the responsibility of ethical and spiritual development solely to home and community for it remarked, "If we are not prepared to leave the scientific and literary training of pupils to the home and the community we can not leave the religious training to these." The child should be guided even in respect of the religious aspects of life. If this responsibility is totally left to the home, there are chances that he may grow into a fanatic, intolerant and communalistic individual.

The truth in this statement can never be overlooked. For most Indian homes are not enlightened as yet, parents own fanatic and dogmatic ideas may influence the children.

Commissions set up in the Post-Independence Period

India won her freedom on 15th August, 1947. For a few years the same policy of religious neutrality was followed. This policy got further impetus from Mahatma Gandhi's exclusion of religious instruction from the scheme of Basic education which was accepted as a national system of education in India (1937-47). This has been discussed in the foregoing section. But this very feature of the scheme provoked vehement public criticism which necessitated a thorough investigation in the problem. So the University Commission of 1948 was called upon to study this problem thoroughly well with other problems in the sphere of education.

Report of the University Education Commission (1948-49)

This was the most important Commission set up in the postwar period with Dr. S.V. Radhakrishnan as its chairman. With other problem, the Committee thought it their responsibility to take the controversial problem of religious education and went into this in

^{59.} The Report of the University Commission: Page 290.60. Report of the University Commission 1948-49: Page 290.

great detail. Chapter VIII of the Report bears the mark of the Chairman's philosophical and religious views.

The basic arguments which he offered and on which his main emphasis lay are the following:

- (1) Conflicts and atrocities are due to dogmatism in religion and the aim of India as a secular state is to ban all sorts of dogmatic views in religion.
- (2) The secular State is a felt necessity in India as there is no other way to overcome religious conflict.
- (3) Fundamental principles of secularism e.g. Freedom of Conscience, Freedom of enquiry, and moral solidarity on which the future of a successful democracy depend are not against the essentials of the Indian view of religion which consists in self-realisation, spiritual training, self effort, freedom of enquiry and love for truth. So India as a Secular state does not ban all religious instruction. What it bans or prohibits is only dogmatic instruction in State Schools.
- (4) The State can and should provide for the implementation of Universal Religion.

The main arguments of the Commission may be considered as follows:

(1) Firstly, the argument is that dogmatic religion leads to religious conflicts and strife. The different sects and creeds with their fixed convictions have produced a spirit of intolerance and this has interpreted religion in a very wrong way. Religion being misused and losing its true essence in the hands of narrow-minded people, has been the source of all dishormony and dissensions. The true significance of religion has rather been lost.

Now, what is the true meaning of religion then? What is its relation with dogma? Can it be separated from dogma?

Religion in its dictionary meaning refers to the Latin word "Religio" from which it is derived. It means 'taboo' or "restraint" or to hold back or that which binds together. The word has several meanings: (i) The service or adoration of God (ii) The state of life of a religion (iii) The profession or practice of religious beliefs or rites (iv) Devotion or fidelity (v) An awareness of a supreme being

(vi) A pursuit or consciousness etc. 61 while 'dogma' is often used in the sense of doctrine yet there is a difference in the use of these two words: doctrine refers to any speculative truth or working principle as taught to others or recommended for their acceptance. A 'dogma' on the other hand is a doctrine laid down with authority e.g. the doctrine of pythagoras while dogma refers to arrogant assertion. 62 It also refers to something laid down by authority of the church or an opinion enunciated as true held with tenacity and strongly insisted on by these who believe them etc. 63 The analysis of the meaning of these words shows that Dr. Radhakrishnan is right in his view that dogmatic assertions in all religions, which are the root of all dissentions, should be separated from the true meaning of religion.

Now some critics have raised a point regarding the relation between dogma and religion. They argue in opposition of the contention of the commission that dogmatic religious teaching should be totally banned. The objection which has been raised thus, may be considered as follows: (a) "To reject dogma is to reject religion" and according to Rev. James Stuart dogma is an essential part of religion which can not be separated. Moreover his contention is that by trying to exclude dogma from religion the Commission itself becomes dogmatic. (b) In its proposal for a provision in all institutions for a daily period of meditation, it itself becomes dogmatic. And how is this to be done? in terms of self-realisation. And really meditation for self-realization is a belief in Hinduism—a belief that it is a way of union of self with God. The statement: "we will find the supreme, the only supreme which it is possible for us to know when we are taught to look within"64 seems to the orthodox Christian or Muslim to be based on a dogma. (c) Moreover the idea of Universal Religion is only a form of Neo-Hinduism itself based on a dogmatic article of faith.65

From the above views it seems the meaning of the word "dogmatic" should be clarified. What the Commission means is

^{61.} Webster's New International Dictionary: Page 763.62. Webster's New International Dictionary: Page 763.

^{63.} The Chamber's Twentieth Century Dictionary: Page 931.
64. Report of the University Commission: Page 300-331.

^{65.} Stuart, Rev. James: The Report of the University Commission: The Journal of the National Christian Council Review: Vol. LXXX, No.8: Page 49:

arrogant assertions expressing superiority of one religion over others. If this is so, the Commision is right in suggesting a ban on dogmatic religion from educational institutions. Moreover no reasonable point is found in the objection over meditation for after all do not all silent prayer involve a type of meditation?

- (ii) Secondly, the argument that the creation of a Secular state in the only alternative in this land of communalism and dissension, has rather a negative interpretation in that it suggests that the abuse of religion has led to the secular conception of the State. It is thus specifically admitted that India had no other way but to accept secularism after the model of the American and Australian Constitutions, where there is special provision for the protection of individuals and freedom of conscience. The idea that is expressed here is that though India has no other way but to accept secularism as her state principle, she can accept it with modifications to suit the needs of her society. "We do not accept a purely scientific materialism as the philosophy of the state. That would be to violate our nature, our Swabhave, our characteristic genius and ... though we have not state religion, we cannot forget that a deeply religious strain has run throughout our history like a golden chain."66 This very statement establishes the most important feature of Indian Secularism that Indian Secularism though non-religious should not be a-religious or against religion.
- (iii) Moreover in Section 22, the Report deals with the nature of a truly religious man as: "The enemy of the established order, not its spokeman", and "He is the man of alien vision, a revolutionary who is opposed to every kind of stagnation etc. Etc. But is not this a picture of a man of secular outlook too? This very statement establishes the idea that a truly religious man is also a secular man. If this were so it would solve the intricacy of the problem of religious education.
- (iv) "The state can and should provide for the teaching of Universal Religion." The idea of Universal Religion is held to be one of the central features of the Indian view of religion. There is no constitutional bar for it for "the adoption of the Indian outlook on religion is not inconsistent with the principles of Indian

67. Ibid, Page 331.

^{66.} Report of the University Commission: Page 294.

Constitution. But this view of religion the various historic faiths are regarded as only diverse expressions of the hunger of the human heart for the Infinite. A religion worthy of the all-embracing God must harmonize all faiths in one Universal synthesis. The Report thus suggests nothing but a syncretistic approach.

(v) Again the Report supports the principle of neutrality while it states: "The absolute religious neutrality of the State can be preserved if in state institutions, what is good and great in every religion is presented and what is more essential the unity of all religions."

But this task, as has been stressed by the late educationist A.N. Basu, in his book "Our educational system" is really a difficult and time consuming one and it will take most of the time scheduled in the routine for inculcating the fundamentals of all religions.

- (vi) Besides the assertion of the unity of all religions is as much as the assertion that one religion is infinitely superior to all others. The question is raised by some: "will this dogma be propagated among non-Hindu students in the University under the guise of the Indian view of religion?" The students may apply the critical method of enquiry to know the real truth or is it that this truth is not to be tested by reason? Another important practical problem may also be noted. If this "Universal Religion" is accepted and provision be made there for instruction what about the students whose parents are atheists or agnostics?
- (vii) Lastly, the more important point that merit consideration is that if religious instruction is to be "a quality of life or an elevation of purpose" it must be something very ennobling and inspiring. But how can the State undertake this? It can do one of the three things: either establish one particular religion or provide teaching in all the chief religions, or propagate what is good and great in every religion.

The first alternative is rejected as it is inconsistent with the provision in the Constitution. The second is impracticable. The third

^{68.} Report of the University Commission-Section 17: Page 295.

Smith, D.E: India as a Secular State: Chapter: Education and Religion: Page 352.

^{70.} Report of the University Commission: Page 302.

Basu, A.N: Our Educational System (Bengali) Amader Siksha Byabasthya: Page 33.

^{72.} Report of the University Commission : Section 30 : Page 300.

is the best solution and is in perfect union with the Indian view of religion.

Specific Recommendations

The Commission suggested some specific measures for the provision of religious instruction, both for primary and secondary stages: "In the early stages, these books should contain no moral lessons but lives of great men given as things of supreme human interest—lives which etc the living of great thoughts and noble emotions. These books must be written with dignity, beauty and tenderness." "while in the Secondary schools stories which illustrate great moral and religious principles are used, in college classes, ideas, events and leading figures associated with religious movements should be studied."

Its main emphasis lies on the following four points:

- (i) All educational institutions should start work with a few minutes for silent meditation.
- (ii) In the first year of the Degree Course lives of the great religious leaders like Gautama Buddha, Confucius, Zoroaster, Socrates, Jesus, Sankara, Ramanuja, Madhaba, Kabir, Guru Nanak, and Gandhi, be taught.
- (iii) In the second year some selections of a Universalist character from the scriptures of the world should be studied.
- (iv) In the third year, the central problems of the philosophy of religion should be considered.

There is no objection against the first recommendation that a few minutes of silent meditation at the beginning of the day be observed. This does not hurt the religious feelings of any community.

As regards the second recommendation, the idea seems to be sound and reasonable. A balanced University curriculum, as D.E. Smith states, might very well include the study of great men of religious history, various religious books and the philosophy of religion. But so far as the knowledge of the investigator goes, this recommendation has not been given effect to. The reason behind it

Report of the University Commission: Section 31: Page 330-301.
 Report of the University Commission: Section 31: Page 300-301.

is that soon after the Report was published, all sorts of criticisms were raised against it for it appeared practically impossible to introduce this course of study at the college level. Moreover the University curriculum is always heavy with the courses of secular subjects. There is no provision for a general course on the lives of great religious leaders, study of religious books or the study of the same for those who offer Religion as a Paper or as a part of general philosophy as a subject. But what of the other students who do not offer philosophy as a subject?

The same objection can be levelled against the third recommendation that "a reverent study of the essentials of all religions would be uniquely rewarding as a step towards harmony between religions long divided. This is in consonance with the spirit of our country." Owing to some practical difficulties this recommendation was not given effect to. The main reason seems that the Committee did not point out whether there should be provision for a separate subject concerning it or if this could be introduced indirectly as a part of some other related subject like language, history or philosophy. This was dealt with in a more practical way by the Sri Prakash Committee twelve years later.

The fourth recommendation states that "The absolute religious neutrality of the State can be preserved if in State institutions what is good and great in every religion is presented and what is more essential, the unity of all religions. It is in the detached atmosphere of an academic institution, that we can study., analyse and eliminate the prejudices and misunderstandings which disfigure inter-religious relations."

If there should be provision to study and discover the unity of all religions, it will be equally necessary to understand and evaluate the differences in all religions. This spirit of understanding each other's religions in a broad liberal way is really of great importance and it is this the which Sri Prakash Committee stressed for the successful implication of secular ideals.

Some thinkers have again raised an objection against the Commission's point that Philosophy of Religion and Theology of Religion are two quite different departments of knowledge. But it

^{75.} Report of the University Commission : Page 301.

can be noted that though there is a recognised difference between these two fields yet the Commission's suggestion for inclusion of philosophy of religion is not unreasonable for it would give a broad rational description of the different religions of the world, which seems more feasible than the teaching of the theology itself.

Another objection raised against this Report, as has been stated by Mr. D.E. Smith, is that there is a bias towards Hinduism throughout the whole Report and that if this is so the "scholarly objectivity and religious neutrality is bound to suffer" and that the Koran, like the Rigveda, will be made to teach that "the Real is one, sages call it by various names etc."

Some consideration may be paid now to the question of Universal religion and see how far this is applicable in the practical field. Writing in 1937 the late A.N. Basu asserted that if one were to seek the common denomination of all the sects of Hinduism alone, the result would be like the chemical preparation of hydrogen, tasteless, colourless and odourless in a word absolutely in-effective. He asserted moreover that the essence of all religions is the name only in a philosophical sense and not in theological meaning.

C. Rajagopalachari and many other thinkers thought in the same way that it would be a futile attempt to create a formless artificial synthesis which would have no tradition, myth or ancient ritual or even any sentiment to support it.

But inspite of all objections there is some truth in the statement that "inspite of the by paths, devious lanes, and dead-end alloys of the history of religions, the roads for all their winding had but a single direction. The living faiths of mankind are different paths to the same goal, different ways up the supreme mountain whose summit is the divine reality."

The idea was stressed by Tagore in his Religion of Man that "It is significant that all great religions have their historic origin in persons who represented in their life a truth which was not cosmic and unmoral but human and good. They rescued religion from the magic stronghold of demon force and brought it into the inner heart

Smith, D.E: Education and Religion: Page 354 in India as a Secular State.
 Basu, A.N: Education in Modern India-a brief review: Page 170.

^{78.} Report of University Commission : Page 298.

of humanity, into a fulfilment not confined to some exclusive good fortune of the individual but to the welfare of all men.....⁷⁹

Again he stresses in the same vein:

"Whatever might be their doctrines of God or some dogmas that they borrowed from their own time and tradition, their life and teaching had the deeper implication of a being who is the Infinite in Man, the Father, the Friend, the Lover whose service must be realised through serving all mankind." 80

There is nothing wrong in the conception of one harmonising Universal Religion although it appears to be syncretistive of Universal religion is quite consistent with Indian tradition and culture for, "the Indian outlook was occumonical rather than parochial. She provided a home for each and every mode of Universal tradition and did not exclude even those who had not faith in any religion."81

Report of the Secondary Education Commission—1952-53

The University Commission recommendations were not implemented in toto though discussions were still going on in this period (1949-51). But the growing demand in almost all circles in independent India for introducing religious education in the reorganized curricula of the schools was voiced in different symposia and discussions on education by leading thinkers of the time. At last the Secondary Education Commission was formed in 1952 with Ramaswami Mudaliar as the Chairman, to investigate different problems in the field of Secondary Education. But unfortunately the Committee did not consider the problem of religious education in stage schools in such detail. Rather the Commission dealt with the problem in a very brief way. It referred to the nature of the secular state, the provisions of the Constitution, and the limitations and difficulties in the class-room approach to moral and religious teaching. "It must be left to the people to practise whatever religion they feel is in conformity with their inclinations, traditions, culture and hereditary influences."82

^{79.} Tagore, R.N: The Religion of Man: Page 71.
80. Tagore, R.N: The Religion of Man: Page 71.

^{81.} Report of the University Commission: Page 298.

^{82.} Report of the Secondary Education Commission: Page 103-104: (1965 edn.).

The commission approved the University Commissions suggestion of holding a daily assemble of all teachers and pupils when a general non-denominational prayer was to be offered. But apart from this, religious instruction would have to be organized on a private basis.

The Commission stressed the following three points:

- (i) The influence of the home as the dominant factor,
- (ii) The influence of the school through the conduct and behaviour of the teachers themselves and life in the school community as a whole; and
- (iii) "Influences exercised by the public of the locality and the extent to which public opinion prevails in all matters pertaining to religious or moral codes of conduct."83

As regards the first suggestion of religious teaching at home, the late A.N. Basu, one of the members of the Committee spoke highly of it in his book "Our Educational System" when he wrote:

"I think if we are to teach religious instruction there must be provision for it at home, and nowhere else. It is home and family which are the most suitable places where a child can have his religious instruction in proper way. The ideal that will be set by the parents before the young children by their way of living, but their love and sympathy will be the best ideal to follow for the child which he will nowhere else get"84

The statement bears great truth no doubt, but the recent unruly behaviour and restlessness on the part of the students all over India provokes the same question as was raised by the late Maulana Azad: are Indian homes exercising this influence? As regards the second point, it has stressed that "whether religious instruction or moral instruction is given the benefit of such instruction will be derived not from its being treated more or less on the lines of class room instruction but from the spirit of the school and the influence exercised by the teachers." Many schools are attempting to give effect to this suggestion and teachers are also attempting to

^{83.} Ibid. Page 103-104.

<sup>Basu, A.N. Amaden Siksha Byalastha. (Bengali): Page 55.
Report of the Secondary Education Commission: Page 105.</sup>

influencing the students through their own conduct and behaviour. But very few teachers are really conscious of this great responsibility.

Moreover the Committee has stressed another important and vital point. "In view of the provision of the Constitution of the secular state religious instruction cannot be given in school except on a voluntary basis and outside the regular school hours. Such instruction should be given to the children of the particular faith and with the consent of the parents and the management concerned." 86

Thus according to the suggestion of this commission schools are free to provide this instruction on a voluntary basis.

As regards the third suggestion i.e. the influence exercise by the public of the locality, the Commission has emphasised another important factor that influences the students greatly. The opinion of the public in the locality relating to moral codes of conduct is a great guiding force. But the Indian public are generally indifferent to this responsible task.

It is to be noted that this Commission was in opposition to the previous University Commission being in favour of lessons on morality. "Moral instruction in the sense of inspiring talks given by suitable persons selected by the head master and dwelling on the lines of great personages of great times and of all climes will help to drive home the lessons of morality."

All these suggestions show that this Committee took great care to avoid the controversies of the previous committee and suggested such measures that are more practicable of implementation in the schools of secular state.

Report of the Committee on Religious and Moral Instruction: 1959-60

The next committee set up in 1960, to study the matter more comprehensively, proves the ineffectiveness of the suggestions of the preceding Commission. However important these might have been, difficulty was that Education Committee only stressed three important factors involved in inculcating moral and religious values but did not suggest ay practical procedure for implementing these.

Hence the Committee on Religion and Moral instruction has a special significance in that this was a Committee set up specifically to deal with the vexing problem of religious instruction and also this was the only Committee which chalked out a concrete programme for inculcating moral values at each level of school education. Shri Prakash, the Governor of Bombay, was the Chairman of this Committee of four members including one Muslim and one Christian. Thus another significant feature of the special Committee was that it was formed with members belonging to different religious views. The main purpose of the committee was to examine the desirability and feasibility of providing for "the teaching of moral and spiritual values" in educational institutions and to define the content of such instruction. Moreover, in place of religion, the Committee uses the word "moral and spiritual values" for they thought this to be more appropriate.

The Commission, in its investigation of the problem, discussed the problems of student indiscipline, anti-social activities and the general absence of wholesome ideas in campus life and concluded that there is every need for the teaching of moral and spiritual values in educational institutions and that it is desirable that our educational institutions produce young men and young woman of good and sound character, disciplined, responsible and trust-worthy, fit citizens of a free country.⁸⁷

The Committee was not in agreement with the suggestion of the Secondary Education Commission that spiritual instruction should be left entirely to the home and the community. Rather it agreed with the conclusion to which the Central Advisory Board of Education came in 1946 under the Chairmanship of the late Abul Kalam Azad, that to leave this responsibility to home and community is not satisfactory. There is great truth in this assertion specially in India where only a few percentage of the homes are really enlightened enough to take up this responsibility. Neither Gandhiji nor even the Secondary Education Commission of 1952 considered this aspect of the problem.

Recommendations of the Committee

The Recommendations of this Committee were fairly elaborate and comprehensive:

^{87.} Report of the Committee on Religious and Moral Instruction: Page 15-16.

- (a) The teaching of moral and spiritual values in educational institutions is desirable and specific provision for doing so is feasible within certain limitations.
- (b) The content of such education in moral and spiritual value should include a comparative and sympathetic study of the lives and teachings of great religious leaders and at later stages their ethical systems and philosophies. The inculcation of good manners, social service, and true patriotism should be continuously stressed at all stages.

The Committee took great care to suggest concrete measures to implement the above recommendations in the following way:

- (i) That in this all-comprehensive scheme for the inculcation of moral and spiritual values the home should not be left out, rather measures should be undertaken to utilize mass media e.g. leaflets, talks, radio, and the cinema and voluntary organizations, so that the shortcomings of Indian homes might be removed.
- (ii) In greement with the suggestion of the University Commission nat the day's work in all educational institutions should start with a few minutes of silent meditation either in the class room or in a common hall, the Commission added something more, that there could be some sort of prayer in the nature of an exhortation for self-discipline and devotion to some ideal and that there could be occasional reading out of inspiring passages from great literature, religious as well as secular, pertaining to important religious and cultures of the world, and also communities singing of inspiring songs could be introduced.
- (iii) The next suggestion for inculcation of these values seems to be the most important of all: that there should be suitable books prepared for all stages from the primary school to the University which should describe briefly in a comparative and sympathetic manner the basic ideas of all religions and the essence of the lives and teachings of the great religions leaders, saints and philosophers of the world. This should be done according to the needs of the various age groups, and the whole programme of publication should be under the control of a Central agency set up under the auspices of the Union Ministry of Education.
- (iv) The next recommendation is for extra curricular activities; experienced persons are to be invited to deliver speeches on inter-

religious understanding, Educational broad-castes and group discussions are to be organised.

- (v) Further the Committee recommended for special stress on good manners promoting the virtues of reverence and courtesy which are badly needed in the students community today. Traditional ways of learning, proper conduct from such teachers as the Muslim Maulivis in the North might be encouraged.
- (vi) The sixth recommendation under the (b) is for compulsory physical training at every stage. There should be provision for various physical training like cubs, Boy Scouts, Auxiliary and National Cadet Corps.

The Committee further suggests that Games and Sports should be encouraged and the dignity of manual work and Social Service to the Community should be taught to develop the spirit of sportsmanship and the habit of cooperating with others.

Attempt now may be made to see how far these valuable suggestions and recommendations have been given effect to in the practical field.

The first is that there should be specific provision for moral and spiritual instruction within certain limitations. The limitations are obvious. The letter and spirit of the Constitution must be respected and the sensitiveness of religious groups cannot be ignored. The Commission came to the same conclusion as that of the previous Commission that although the imparting of religious education is desirable, yet practical difficulties are involved in the attempt.

The second recommendation about the content of such education, that it should include comparative and sympathetic study of the lives and teachings of great religious leaders etc, seems to be quite sound and reasonable. The only difficulties that are felt are in its implementation.

The suggestion about the training of home and community is really worth noticing. It is really essential in India where the percentage of educated homes are so low. This is really the most useful and practical suggestion and it is also observed that many of these suggestions have been given effect to. There are special programmes now on the Radio for the general training of the

mothers who are regarded as the first teachers. Different articles and leaflets are also being written for the purpose of giving ideas of some more modern psychological way of dealing with children and giving them proper guidance and also pointing out their short-comings, it is true that these programmes are not directly related to "religion" but it indirectly helps in developing the sense of values in children considering this it can be admitted that these recommendations have been implemented to some extent though not fully.

But the education of the general Community is really a time consuming task. Yet it is to be admitted that the different state governments as well as some private organisations are trying now to educate the respective communities through different organisations e.g. adult education centres, Community Development projects and some night schools etc. But our Community is not yet sufficiently alert of their responsibility for influencing the morals and conduct of our students. It is a happy sign that the Indian leaders and thinkers have considered the importance of this factor.

As regards the silent meditation either in the class room or a common hall, as was recommended by the preceding commission, the committee has accepted it and has recommended for a universal type of prayer in the assembly or morning gatherings. This has been accepted and implemented in many institutions though not in all colleges. But there are some who do not take the Assembly as an integrating factor of school life. They take it in a different sense (just a gathering for announcing some important notice or circular) and do not attach much importance to it. So the suggestion is made that what is needed is a change in the attitude of the authorities of schools and colleges and to see that these useful and important recommendations are really given effect to.

Regarding moral instruction, the recommendations of the Committee fall into three broad categories: (a) There must be an improvement in the general atmosphere of every school. This is something intangible but it is the most effective method of creating a moral outlook among the pupils for although morality cannot be taught it can be caught. It is a good sign that the general tendency in most of the institutions is towards the implementation of this idea. But this also depends on the life and work or practice of the teachers

themselves, as is illustrated in the Christian Mission Schools of which Dr. Radhakrishnan had spoken so highly.⁸⁸

(b) That there must be certain periods every week in the rountine for moral instruction. Though there is provision for moral instruction in some schools, the hours set for this purpose, are utilised for the teaching of other subjects, which demand greater attention from the point of view of examinations. Moreover many teachers are not yet clear and definite as to what they should teach in this special period. So they try to avoid the difficulty by availing of the period for other purposes.

Suitable speakers are often invited in many schools now from time to time. But the teaching of moral instruction requires proper training of teachers. A suitable techinque for the teaching of morals should be discovered and developed. This is a serious gap in the teachers's training course. There is no provision for such a course in any training college in any University as yet.

(c) The third category of the recommendations relate to the learning of good manners and the rendering of social service. Service to others without expecting any return except the satisfaction involved in rendering it, is of the essence of morality. Willingness to render such service cannot be strengthened merely by reading books on morals. It can only be strengthened by practice. There is vast field for this in country at every stage, and it is really a hopeful sign on the part of the student communities when they are seen responding unhesitatingly for rendering service when there is call for it.

The Chinese aggression of 1962, and the recent Pakistani aggression of 1965 are the outstanding occasions of this type of spirit expressed in the hour of national crisis. Students offered their services in any form that was wanted. In this sense the recommendation of the Commission has been given effect to this needs to be developed more in the student communities for it is this which will sweep away all barriers of colour, caste, creed and religion.

The Committee has put great stress on the production of suitable books to be used by the schools for each stage and has

^{88.} Report of the University Commission: Page 304.

^{89.} Educational India-Vol. XXIV : No. 10, Oct, 1960, Page 66.

recommended a central agency to be set up under the auspices of the Union Ministry. Many useful books are being published now in all regional languages for this purpose inculcating moral and spiritual values in an indirect way. But here also precaution should be taken that the books should not be approved for the interest of the person or group concerned. Nepotism and parochialism, common now in every sphere of work related to common interest, may also enter here.

As regards extra curricular activities recommended in b(vi) it can be said that this is given effect to in most of the schools and colleges now. It is sometimes argued that the bias is more towards extra curricular activities than towards curricular, and that students are now more interested in these activities than in any discussion or anything that requires intellectual exertion. Some have already started developing a good sense of values, good manners, virtue of reverence and courtesy in their respective schools.

But the practical difficulty that the teachers feel, though they are often reminded of their heavy responsibilities for the behaviour, good manners and character as a whole of their students, is that they are too busy with their teaching duties and are overworked.

Although Commissions may be set up one after another and good and valuable recommendations made the real problem is, what is practically done with these recommendations. The general impression that one gets from the recent incidents all over India concerned with students behaviour does not assure one that these suggestions have at all been implemented in the way of living of the teachers and students. This is the pivotal problem in the educational field today not that is why the Commission calls for an all-out effort in the nature of a crusade by all concerned.

One can at least be hopeful about the recommendation for physical training for all students. Now is the day for the activities, of

^{90. (}a) Hamare Dharma Grantha (Hindi) - By Harish Raijada and Islam Dharmak Kabio (Hindi) by Jagat Narayan Pub. By Bihar State Government: Sat-sahityaki Granths-Suchi: 1962 (For secondary stage).

⁽b) Hindu Dharma Neta: (Assamese) Sri Sarada Devi - (Assamese) by B.S. Kesaban Pub. by the State Government of Assam 1962-63 (for secondary stage).

⁽c) Moral and spiritual education - Published under the authority of the Board of Secondary Education, Rajasthan: Ajmer 1962-63 etc.

cadets, A.C.C., N.C.C., Boy Scouts and Girl guides in its various forms and varieties. In every school all over India, this suggestion has been given effect to and organizations are there in every school in one form or other. Students are also showing their best in these activities.

The Committee recognizes that "the curriculum is already overloaded and the right type of teachers are not available. In a society where several religions are practised side by side and where religious passions can be aroused easily, the state must proceed with caution in defining the content of instruction in moral and spiritual values." ⁹¹

The Committee further proceeds to stress the secular aim of education as it states "such teaching should enlighten the student, promote mutual understanding and respect among persons of different faiths and contribute to national unity." The Committee has correctly pointed out the pivotal problem in Indian educational system thus:

"The main thing is that some great ideal of life should be placed before our young people and this should sink into them and become a part and parcel of their being as they complete the educational process."⁹³

It is a crucial problem before the whole country what definite aim may be set before the young generation so that they find their lives worth-living meaningful and having a significant purpose to fulfil.

The Commissions have made their valuable suggestions but much depends on the implementation of these ideas in practice, for after all these are not prescriptions but mere recommendations.

The plan for the Secondary stage is in accord with the suggestion of the University Commission of 1948-49. As regards the suggestion (b) for the secondary stage, 4 the main problem seems to be concerned with proper text books Mr. Chagla stressed this point

^{91.} Report of the Committee on Religious and Moral Instruction: Page 18.

^{92.} *Ibid*. 93. *Ibid*.

^{94.} The Scheme of work in the appendix: (A).

in his recent speech on the quality of Indian text books and the problem of teaching. He expressed the view that the aims and objectives can only be fulfilled satisfactorily if the text books cater to the needs of the rising generation. But it is regrettable that most of the Indian text books fall short of the expected standard.

The scheme 'e' in the Secondary stage merit special consideration. The stress is on the quality of character—the most essential need in the new social order. If this is regarded as an ideal to be cherished, India may expect of a bright future. Because much depends on this quality of character. It needs emphasis in every activity in schools or colleges.

The suggestions for a scheme at the University stage seem reasonable but regarding the suggestion for a general study of different religions as an essential part of the general education course in degree classes, there arises, a practical difficulty: a new syllabus is to be framed including a compulsory course in general education over and above the required courses for the degree. As far as the knowledge of the investigator goes, limited though it may be, very few universities have yet been able to provide this general course of study in addition to their fixed courses of other secular subjects. Here also the important point is about the standard works to be prepared by specialists who have deep knowledge and who are free from all sorts of narrowness and biased views.

As regards the Post-graduate Course in Comparative Religion, the task is quite tough. A person well versed in Hindu Religion may not be so expert in Islam or Christianity. It will take time to introduce this course at the University level.

The instruction proposed by the Commission is essential for the building of character and the making of proper citizens and it would not injure the susceptibility of any religious group. If these suggestions are effectively implemented there is every hope of creating a proper atmosphere in the educational institutions, so that "they may train not only technicians or professional experts but also human and balanced citizens who can contribute to the happiness and well being of their countrymen and humanity as a whole."

^{95.} The Times of India: 17th October, 1965.

^{96.} Report of the Committee on Religious and Moral Instruction: Page 20.

Report of the Committee on Emotional Integration 1961-62

Some consideration may be paid to the Report of the Committee on Emotional Integration because though it is not called an Education Commission, yet it considered many educational problems which are directly related to the problem of students behaviour, conduct and character as a whole.

The Committee was set up by the Union Ministry to deal with the problem of disruptive-tendencies that stand in the way of the unity and solidarity of the country and to suggest the positive role of education in counteracting such divisive trends and in fostering unity. This was followed by the appointment of the Committee in May 1981 under the chairmanship of Dr. Sampurananda under a Resolution of the Government of India in the Ministry of Education.

The main purpose of the Committee on Emotional Integration was to study the role of education in promoting the processes of emotional integration in national life and to examine the operation of tendencies which come in the way of their development and in the light of such study, to advise an positive educational programmes for youth in general and students in schools and colleges, in particular to strengthen in them the process of emotional integration.

Alongwith the above purposes the Committee felt the impossibility of isolating the role of education for the general question of national integration and that if education is to play an effective role in this new challenge, it would be necessary for education at al levels to be reoriented to meet this new demand.

The Committee considered the different aspects of the existing educational systems under the following heads:- Historical background of the concept, trends undermining and fostering unity, the philosophy of education, general and major policy suggestions, language and script, school education, university education, adult education, teachers curriculum, and text books etc.

The study is not concerned with all these discussions but with the most relevant ones e.g. the section dealing with the problem: "need for idealism", in the second chapter and the third chapter dealing with "the philosophy of education." Some consideration may be made of a few observations in these chapters which are related to the present problem: The Committee admits the need for inculcation of values in education and states:

"But it cannot be denied that religion has a place in human life. There are occasions when a man seems to feel the need of such strength as religion alone can perhaps given". 97

The Committee further proceeds with the following important and suggestive question: "what should be the teachers" attitudes towards religion—religion iteself, as distinct from any particular credo? Can he, should he, inculcate reverence for faith in something that pulsates through all that exists, that permeates and at the same time transcends every thing"? 98

The next question deserves special attention: "How can an historic society like ours still largely ruled by tradtion adapt itself to the impact of sciences and technology so that the values of its culture may not be lost in an effort to achieve organisational efficiency"?

This problem of traditional values and the emergence of new values in the age of science and technology, merit special study and investigation. The solution has been however hinted by the next commission in the reconciliation of the old values and the emerging new values in the changing society of India.

These questions are not purely of academic interest and donot arise only in the class room but require deep reflection. Schools and colleges are cross sections of society and are bound to reflect the general attitude of society towards the deeper problems of life. The Committee concludes this discussion by drawing the attention of all concerned to the problem of setting an ideal before students of India through a definite philosophy of education which may inspire and guide them with general principles applicable to all occasions and purposes.

Thus the trend that is noticed in the suggestions of the Committee is towards value-orientation which was also stressed by the next education commission of 1965-66.

^{97.} Report of the Committee on Emotional Integration : Page 29.

^{98.} Ibid.

^{99.} Ibid, Page 38.

Report of the Education Commission 1964-66 (Kothari Commission)

The Commission set up by the Government of India under the chairmanship of Prof. D.S. Kothari was to advise Government on the national pattern of education and on the general principles and policies for the development of education at all stages and in all aspects.

The Commission considered many important problems in the Indian educational field in their different aspects in the present set up of the society.

In its discussion on education and national objectives, the report of the Commission was concerned with synoptic appraisal of the existing educational situation in the country and a presentation of an over all programme of educational development and in this connection the need to build character by cultivating social, moral and spiritual values has been considered to be of utmost importance. In its stress upon the need of modernization which will be directly related to the pace of educational advance, the Report states:

"Modernization does not mean a refusal to recognize the importance of or to inculcate necessary moral and spiritual values and self discipline. Modernization if it is to be living force, must derive its strength from the strength of the spirit...... The expanding knowledge and the growing power which it places at the disposal of modern society, must therefore be combined with the disposal of modern scoiety, must, therefore, be combined with the strengthening and deepening of the sense of social responsibility and keenor appreciation of moral and spiritual values." 100

The Report emphasises the need to pay attention to the inculcation of right values and regrets that the valuable suggestions by the two preceding Commissions in spite of their desirability and feasibility were not effective and response from educational institutions has been neither active nor enthusiastic. The necessity to adopt active measures to give a value orientation to education has been specially mentioned along with the following recommendations:

(1) The central and State Governments should adopt measures to introduce education in moral, social and spiritual values in all

^{100.} Report of the Education Commission: Page 19.

institutions under their direct control on the lines recommended by the University Education Commission on religious and moral instruction.

- (2) The privately managed institutions should also be expected to follow suit.
- (3) Apart from education in such values being made an integral part of school programmes generally, some periods should be set apart in the time table for this purpose. They should be taken not by specially recruited teachers but by general teachers preferably from different communities, considered suitable for the purpose. It should be one the important objectives of training institutions to prepare them for this.
- (4) That the University Departments in Comparative Religion should be specially concerned with the ways in which these values can be taught wisely and effectively and should undertake preparation of special literature for use by students and teachers. 101

The Commission in agreement with the University Commission and the Sri Prakash Commission, suggests that a general study of the different religions as a part of the first degree courses and that a graded syllabus should be prepared for the purpose. The Committee further suggests:

- (a) In the first year the syllabus can deal with the lives of great religious leaders.
- (b) In the second year selections from the scriptures of the world with a universal appeal could be included.
- (c) In the third year, the central problems of the philosophy of religion can be considered.

Silent meditation in groups is also encouraged. This Commission also does not leave the sole responsibility to the home and the community and suggests that there should be definite syllabus giving well chosen information about all major religions of the world which may be included in the general education course introduced in Schools and Colleges upto the first degree.

Thus it is observed that in its suggestions the Commission does

^{101.} Report of the Education Commission 1965-66: Page 20.

not differ much from the previous suggestions of the two preceding education Commissions while it states:

"It should highlight the fundamental similarities in the great religions of the world and the emphasis they place on the cultivation of certain broadly comparable moral and spiritual values." 102

The only improvement that it has introduced are the following:

(1) The Report considers the importance of drawing inspiration in respect of inculcating value, from India's own tradition as well as the traditions of other countries and cultures of the world, and that India has to develop "a new outlook appropriate for a modern society which can prepare the people for a willing acceptance of life with all its joys and sorrows, its challenges and triumphs." 103

But if this suggestion, is not really put into practice, "the weakening of social and moral values in the younger generation creating many serious social and ethical conflicts," will continue as it is and the suggestion of this Commission will meet the same fate as has happened to that of the preceding Commissions.

- (ii) The second improvement that is noticeable lies in the attempt to differentiate between "religious education" and education about "religion." It is really the latter which seems more appropriate in the present pluralistic society of India. It is necessary for a multireligious democratic State to promote a tolerant study of all religions so that its citizens can understand each other better and live amicably together. The importance of this idea can never be underestimated.
- (iii) The third important difference that is worth noticing is the stress on the point that religious education "should be taken not by specially recruited teachers but by general teachers preferably from different communities." 105

Thus the report differs from the previous suggestion that all teachers may not be able to teach religion. The idea of selecting teachers from different communities is acceptable and reasonable in a secular state, the Report states:

^{102.} Report of the Education Commission 1965-66: Page 19-20.

^{103.} *Ibid*, Page 19. 104. *Ibid*, Page 19.

^{105.} Ibid, Page 20-21.

"It should be one of the important objectives of training institutions to prepare them for it." This commission thus reestablishes the suggestion of Sri Prakash committee in stressing this point.

(iv) The fourth addition that is observed is the suggestion for a common course on the subject of religious education in all parts of the country and common text books to be prepared at a national level by suitable persons on each religion.¹⁰⁷

We do not yet have a unified system of education but we may at least have a unified course in religious education, having the same types of books for all. This may develop a kind of common understanding appropriate to a secular state.

(v) Further, in addition to the suggestion of the Sri Prakash Committee that there should be a Central agency to prepare suitable text books, the Commission suggests that these books are to be checked and scrutinised properly so that there may not arise any objection from any group.

As regards the secondary stage, in their discussion over the shortcomings in the existing school curriculum, the Committee regrets the absence of provision for education of social, moral and spiritual values. The Committee suggests both direct and indirect ways of inculcation of the above values. As indirect ways, the Committee has emphasised the total influence of the personality and behaviour of the teachers in developing the sense of social responsibility.

In agreement with the Sri Prakash Commission, the Committee supports the idea of specific provisions for direct moral instruction i.e. provision in the school routine for one or two periods a week for moral instruction.

So far as the Secondary stage is concerned the Committee has added nothing new to the ideas that were already suggested by the Sri Prakash Committee. Here also the problem of implementation remains. It has already been discussed the merits and demerits of the Sri Prakash Commission report and the practicability of its

107. Ibid, Page 22.

^{106.} Report of the Education Commission: Page 20-21.

implementation. What is wanted now is a determined effort to put the ideas into practice.

Throughout all this discussion, analysis and criticism of these different Reports one important trend is observed. That is that though this principle of religious neutrality has become a policy with the Indian Government both in the pre-Independence and post-Independence period, yet there is always felt a need to find out a means of remedying this shortcoming in the education system in India. Almost al the education Commissions have tried to suggest some measures in one form or other. The main trend of their recommendations and suggestions is that the Indian system of education can never be regarded as perfectly Indian without having provision for moral and spiritual values, and that religion being the eternal quest of the human spirit can never be rooted out of the human soul. But it should be studied in proper perspective. Religion is a great binding force with socializing effect. It needs to be reoriented, and reevaluated for developing the spirit of tolerance, open mindedness, objectivity and integrity. Simultaneously there is a sense in which the walls between the secular and the spiritual are tending to break down and what is secular is seen to have spiritual roots too. In the words of Dr. Iqbal: "Spirit finds its opportunity in the material, the natural and the secular. All that is secular is therefore sacred in the roots of its being."108

This is what is envisaged as the direction of the future development of Indian education. This chapter may be closed with the words of the Report of the Education Commission " "We believe that India should strive to bring science and the values of spirit together and in harmony and thereby pave the way for the eventual emergency of a society which would cater to the needs of the whole man and not only to a particular fragment of his personality." 109

109. Ibid.

^{108.} Report of the Education Commission 1964-66: Page 21.

CHAPTER 6

The Philosophy of Secularism

Section I: The Philosophy of Secularism in the West

It has been seen so far that the concept of secular education is related to the concept of secularism as a principle and this is again related to many philosophical, social and political theories. So in tracing the philosophical basis of secular education the study inevitably involves a discussion as to the basis of secularism as a whole. Moreover the aims and objectives of any educational system can never be established without referring to its philosophical basis. So the attempt in this chapter is to trace the philosophical background of secularism.

It has been referred before that secularism as a distinct term was first used by Jacob Holyoake. But if secularism means a kind of mentality and a certain approach towards various human problems, its origin and philosophical basis may be traced from classical Anaquity down to the present century. An attempt will be made to trace the development of different social and philosophical ideas influencing the concept in each period of time.

The Greek and Roman Period

The earliest trace of secular ideology is found in Stoic-rationalism and secular intellectualism of the Greeks and the Romans. The question of secularism at that time was primarily the question of Reason versus Faith and therefore all efforts of the rationalists were directed towards attaining the supremacy of human Reason over Faith. The Platonic philosophers Socrates, Plato and Aristotle of the Greek period worked upon knowledge as the work of reason. But as J.B. Bury says: "Despite all the intellectual supremacy, Greek and Roman thinkers could not teach the idea of

progress. The writings of Plato, Aristotle and others reveal that they were helplessly tied with Antiquity."1

The stoic idea of the rational soul and the belief that morality is rational action appealed to other rational thinkers. The most important idea in stoicism which serves as a basis of secularism is the idea of Cosmopolitanism. This idea was deduced from two grounds: Firstly, that the universe is one, proceeds from one God, is ordered by one law and forms one system. Secondly, however much men may differ in inessentials, they share their essential nature, their reason is common. Hence all men are of one stock as rational beings. "The division of mankind into warring states is irrational and absurd. The wise man is a citizen of the world."2

This was a unique idea at that period no doubt and secularism had its fundamental basis in the Stoic idea of Natural Law as objective reason and the concept that the brotherhood of man depends on the observance of Natural Law.

Alongwith stoicism a kind of rationalism imbued with a spirit of materialism, dynamism and progress can be traced in Heraclitus, Democritus and Epicurus and some other Roman philosophers. These Greek and Roman thinkers by their interpretations of the origin and nature of this world in rationalistic and scientific terms without reference to any Deity or other Supernatural powers, provided the earliest basis of secular principles. They maintained that human civilisation has been evolved through a series of successive improvements brought about by man and man alone.3 This rational approach of the Greeks and the Roman thinkers to the origin of man and the progress of human society provided the earliest philosophical background for the development of secular ideology.

Middle Ages

Philosophical thought in the middle ages was on the whole antisecular. St. Anselm, St. Bernard and others who believed in the Static idealism of Plato advocated the doctrine of Absolutism i.e. Truth, Beauty and Goodness are absolute and divine values and that God is the Absolute Reality etc.

^{1.} Bury, J.B: Idea of Progress: Page 5. 2.

Stace, W.T: The Critical History of Greek Philosophy: Page 353. Bury, J.B; Idea of Progress: Page 19. 3.

But the militant spirit of Rationalism was not extinguished altogether. Rather it continued to exist and found its expression in Peter Abeland. Thomas Aquinas, Rogar Bacon, Dunscotus and Ockham to name a few. Their intellectual efforts were to reconcile the claims of human reason and Faith. These thinkers developed fully the concept of the Law of Nature. The first clear reference to the idea of the Law of Nature is in St Paul's statement viz "Do by nature the things of Law". "The Law of nature is that common universal divine and good rule of reason which governs creatures contained in a natural association. Natural Law is objective Reason. It is the basis of brotherhood."4

Peter Abeland, one of the rational thinkers of the period maintained that the test of reality is not in Faith and Authority, but in the efforts of human reason to find reality in the nature of things. . St Anselin had said: "We must believe in order to understand", Peter Abeland stated: "We must understand in order to believe."

However it was left to Rogar Bacon to give reason a free sway in all matters material and spiritual. He emphasised that all knowledge whether material or spiritual should be verified by experimentation. He was perhaps "the first to urge the use of experimentation as a check on the abstract results of theorising and as a means of reconstructing the past and estimating the future."6

The education during the Medieval period was not a predominantly rational and secular one. But some beginnings though faint and indistinct were made in this direction. If secularism in education in its widest sense implies: educating the child for this world and not for the world beyond, there was stamp of this spirit in the Greek and Roman educational literature. The philosophical basis of their education was that it should aim at producing well developed individuals and citizens who can lead a worldly life smoothly and comfortably. As a result of this rational temper people began to think that preparation only for the other world was not enough and that the claims of the present world should also be considered. Though this secular outlook could not find universal acceptance, it however provided a basis for the development of secular ideology in the later centuries.

Butts, R.F. A Cultural History of Western Education: Page 143. 5.

6.

Bhandari, D.R: The History of European Political Philosophy: Page 45.

The Renaissance and Reformation

The period of the Renaissance and Reformation is a period of considerable importance in the history of the development of secularism. It is a period of gradual transition from the old to the new, from the traditional to the progressive, from the religious to the secular. The secularism of this period came as a growing revolt against the abuses of the Medieval Church, which had become a centre of exploitation. People began to have a changed outlook towards the Church and religion. Dr. Tara Chand says:....."Men began now to look to their own reason for the justification of their ways......They became interested in nature and science, in man and his joys, and sorrows and in adventure and beauty." Thus science became the instrument of emancipation of the human mind from the shackles of Medieval traditionalism and became the mistress of human progress.

The new philosophy that awakened the people was the philosophy of Humanism and Protestanism which developed a general consciousness and will in the people to rise above the narrow confines of obedience to the Church and to develop a sense of loyalty to the state and nation as a whole.

The philosophy of humanism was initiated by Italian humanists and was later supported by Erasmus in Holland, Rabeliais, Peter Ramus and Montaigne in France and Thomas Elyot, Rogar Ascham and Francis Bacon in England. It soon became a major movement in Europe and developed the spirit of nationality in the people. It stressed both human and humane aspects in life and led to the reduction of the religious influence and the development of the spirit secularism. The outstanding feature of the demands of humanism was that man as a human being is not merely an embodiment of the Absolute spirit and that morality could no longer remain the province of the Church and religion. Hence the state as a human and secular institution came to be recognized as an agency of moral development. Though the earlier humanists started their movement as a protest against the dogmatism and rigidity of the Church, the later humanists had rather a broader conception of the Renaissance holding that it meant not only the revival of the glorious past but also the naissance of a better future as well.

Tara Chand Dr. History of the Freedom Movement in India: Page 40.

All this influenced the educational thought of the period, to a great extent and formed a strong basis for the philosophy of education. The demand for education was to help youngmen to become men of affairs and good citizens. Behind this was the desire for a full well-rounded secular personality. The general demand was for progress and prosperity.

Reformation: Now while humanism was making head way in its different aspects, there came the religious revolution commonly known as the Reformation. It first brokeout in Germany under the leadership of Martin Luther (1483-1589) and then it spread in other parts of Europe. This Reformation was followed by a counter Reformation caused by the Jesuite like Ignatius Lyola and others. As both the Protestants and Jesuits relied upon education as a means of propagation of their respective religious faiths, the period saw a rapid and systematic development in the field of education. As Boyd says:

"With the religious revolution which we call Reformation, education entered on a new phase of momentous consequence for the future of the world. The ultimate effect was the creation of a system of schools for every section of the community and transfer of authority in education from the Church to the State, over a considerable part of Europe."

This movement finally indicated the philosophy of universalism liberalism, education for citizenship and a kind of social consciousness. This scientific minded reformers of the later Renaissance committed to the task of liberating the human mind from all cramping authority and chose to base knowledge and learning on free, scientific investigations and to harness science to serve the secular needs of mankind.

In the later part of the 16th Century educational thought was influenced by the philosophy of history established by Bodin who made an exhaustive and scientific review of the facts of human development. The most inspiring idea that he contributed to the secular concept, was that the end of polity was neither happiness nor well-being but the good life of the citizens and that the law of nature must be based on reason without which the state will be a band of reffians.

Boyd, William: The History of Western Education: Page 183.

The Seventeenth Century

The Seventeenth Century is always known in the history of human progress as a period of critical transition, a period of manifold uncertainties, a period of methodical doubts and a period of great development in all spheres of human life.

Positivism: With the advent of Bacon during the earlier part of the Seventeenth Century the philosophy of positivism began to develop. F. Bacon felt that men were too enslaved by scholastic philosophy. His enthusiasm for what science could do helped to spread the gospel of science and the claims of the scientific method. In his "Dignity and Advancement of the Learning, and in his "New Atlantis" and "Novum Organum", Bacon described the Inductive method whereby scientific knowledge could be obtained. This was a revolutionary force, an incentive to secularism which received further impetus from the inventions of Copernicus, Kepler, Galileo, Bruno etc. Thus the philosophy of Science or Positivism in its earliest form served as an important theoretical basis for secular ideologies.

Rationalism: Further the social and intellectual awakening and the spirit of freedom born out of the humanistic movement of the Renaissance reached its climax in the rationalism of the Seventeenth Century. It was in the Seventeenth that reason for the first time attempted to overcome religion. The Church gave way to State and faith and dogmatism yielded place to Science. As H. Laski says:

"It is the age in which scientific methods and experiments first secured their dominating hold over the minds of men. It is the age also in which men began, slowly doubtless and with pain, to test religious claims in terms of Social Cost, and therefrom to replace the theological foundations of political authority by principles more capable of rational interpretation." It can be stressed that in the Seventeenth Century secularism was finding a definite recognition as a distinct philosophy of science of human life, knowledge, conduct, society and government. It was mainly this philosophy of earlier positivism, in a sense involving rationalism and the scientific outlook, which was at the root of thought in the political, social, economic and intellectual fields.

Laski Harold: The Rise of Liberalism: Ency. of Social Science: Page 103.

The first person to make a systematic and scientific attempt to interpret the Universe as a machine was Rene Descantes (1596-1650), the French Philospoher and mathematician. He was the first to employ "methodical doubt", thus paving the way for a healthy skepticism and a scientific approach. His influence on the human mind was so great that John M. Robertson calls him "the greatest reformer and liberator of the European intellect". 10

Cartesianism: As an empiricist as well as an rationalist Descartes affirmed two positive maxims:—(1) The supremacy of reason and (2) the invariability of the law of nature. His method was a new and rigorous analytical method and he asserted that science should form the basis of all knowledge and knowledge should serve the secular needs of man. His point was that all moral and material developments of human race depend on a philosophy and science.

Thus Cartesianism according to J.B. Bury "was equipment to a declaration of the independence of Man," and it thus possessed the highest form of revolutionary notions by which the secular ideas triumphed over the world of theological conceptions of the Universe.

This spirit of rational and skepticism of Cartesianism found further expression in the principles of Newton. The scientific speculations of Newton had in themselves the seeds of many new developments. It was his idea of a "world machine" which was the source of inspiration to Voltaire, Hume and Holback etc.

The other influencing thought both in the political and educational sphere was the philosophy of Empiricism and Liberalism, enunciated by John Locke. Liberalism, as Locke held, signified " not only political and to civil liberty but also opportunity and a considerable measure of social and economic security for the whole population." The principal thesis of such a philosophy is that all these purposes fall within the conception of the general good or "the total social welfare which ought to be the object of public policy and that such a conception can measurably be agreed upon despite diversity of interest". The most important ideas that were exerting

^{10.} Robertson, John, M: A Short History of Free Thought: Vol. II: Page 84.

^{11.} Bury, J.B: Idea of Progress: Page 125.

^{12.} Sabine, George, H: A History of Political Theory: Page 330.

Croothuysen, B: Encyclopaedia of the Social Sciences: Vol. XIII-XIV: Page 634.

great influence in the world of thought were: Man is a rational and social creature and as such capable of recognising and living in a moral order. He feels sympathy and tenderness towards his fellow beings and wants to live in peace and harmony with others bound by ties of social cohesion.14

In addition to the recognized Cartesians and Newtonians many other free thinkers, anti-revolutionists and atheists also contributed to the spirit of rationalism and skepticism and thereby to secularism. Of all the free thinkers of the period the most famous were Hobbes, Toland, Thomas Woolston, Tindal, Voltaire, Montesquier, Diderot, Hume and Holback. They were the persons who by their Biblical criticism and anticlerical doctrines served the cause of Secularism.

Hobbes was the most influential thinker of his age after Descartes and was hostile to all creeds. The philosophy of rationalism which he supported found expression in his concept of Sovereignty. He fixed its content limits and functions and was the first to give shape and form to the secular concept of the State. His philosophy is throughout anti-religious, anti-clerical and hence secular.

Thus in short, the philosophical thoughts in the Seventeenth Century, specially the earlier positivism or the philosophy of Science, Rationalism in the form of intellectual awakening, the Cartesianism of Descartes, also Empiricism, contributed together to the formation of a new outlook on human nature and the problems of human life.

This Secular outlook towards human problems and the reliance on education as a possible means of introducing such changes necessitated a secular education—an education free from the bondage of church and clerical control and available to all boys and girls irrespective of their denominations and sects. The story of education during the Seventeenth Century is the story of the gradual development of this Secular trend in education: According to Freeman Butts, upto the latter part of the Seventeenth Century education had been considered to be rationalistic in aim and content. "But Hobbes and Bacon had fired the opening guns for empiricism, soon to be supported by Locke and Hume and other eighteenth century thinkers."15

Randall, John Herman: The Making of Modern Mind: Page 254. 14. 15.

Butts, Freeman. R: A Cultural History of Western Education: Page 221-22.

The Philosophical Development in the Eighteenth Century

The Seventeenth Century was however the threshold of the Enlightenment which belongs properly to the Eighteenth Century. The philosophy of Rationalism reaches it climax in the eighteenth century, and secularism in the world of thought finds its fullest expression in this period.

Rationalism, as the highest ethical philosophy was expressed in the philosophy of Kant who in his Critique of Pure Reason was essentially anti-clerical. For him religion meant essentially ethics—simple and right living and except these he regarded all other devices to win the favour of God as mere fetichism. He had belief in freedom, humanity and ethical principles. He advocated some ethical maxims of practical utility and thereby contributed to the rational and secular temper.

Secularism, having its basis in rationalism, found wide support in 18th Century France where the spirit of agitation was a natural reaction to the very oppressive and irrational conditions prevailing in pre-revolutionary France. Voltaire represented the true spirit of secularism in his aim to emancipate human mind from the soul-destroying shackles of the ancient regime. He was the pioneer, the trail-blazer whose task was to level rather than to construct. By his ideas and thoughts Voltaire exerted great influence on succeeding generations which helped the development of the philosophy of liberalism in the 19th century. As a high priest of Rationalism Voltaire stood for (1) sense of equality and liberty in the subject (2) Equitable system of taxation (3) Freedom of the Press, election and Parliaments and (4) The granting of political rights to the rising generation.

Further, the empirical philosophy that was influencing secular thought, was expressed in Montesquiou's conception of Law and justice. Montesquiou held that law and justice were to depend on actual observation as attested by historical evidence. He was strongly secular and his views about religion were characteristic of the Age of Reason. His critical views regarding the Catholic church were a source of inspiration to the secular thinkers.

He declared that it was good for a State to have many religions, ¹⁶ and thus favoured religious toleration.

^{16.} Robertson, J.M: A Short History of Free Thought: Page 299.

Empiricism of Hume was another important source of inspiration to the Free thinkers. Hume himself was a great free thinker of the eighteenth century and was against the idea of miracle in religion. His idea that morality was based on expedience and was vitally related to positive law, entitles him to be ranked as one of the Utilitarian School.

Skepticism as a philosophy of thought was equally influencing the secular thinkers. Though Skepticism as Prof. Bhattacharyya states, "is often criticised as being of little positive value in philosophy, it has however a negative value at least in the sense that doubt stimulates inquiry." And this spirit of enquiry was expressed in the thoughts of Free thinkers of the period like Diderot, Holback, Helvetius and Hume who were atheists and were against all supernaturalism and Geism.

In the eighteenth century the process of secularising the social and moral philosophy of life reached its climax. The church with its revealed religion was fighting a battle. As Laski says: "The eighteenth century in France and England is nothing so much as a determined onslaught upon revealed religion." 18

Naturalism as a philosophical thought and a theory of education was propounded by Rousseau who was also a free thinker and rejected the doctrine of the original Fall and stressed that man is always born noble and if brought up in a natural society governed by natural laws, will develop into a noble citizen, a noble human being.

As Butts says: "The aims and content of education were reshaped to meet their demand.....on the whole, the Enlightment gave a new humanitarian impulse and vitality to education." The basic philosophies in education, throughout the period were humanism, realism and empiricism and liberalism.

Thus when Locke and others thought of a "natural State," Rousseau formulated the concept of "natural man" and a natural man in a natural society is the chief contribution of that period to the philosophy of social morality. It was Rousseau who inspired the

^{17.} Bhattacharrya, H.M: The Principles of Philosophy: Page 41.

^{18.} Laski, Harold: The Rise of Liberalism: Page 106.

^{19.} Butts, Freeman. R: A Cultural History of Western Education: Page 276.

ideas of Liberty, Equality and Sovereignty that logically led to the Revolution. His idea of the general will may be regarded as the basis of democracy which implied active consent and participation in the affairs of the Community.

His thought nourished socialism also. Through him the general will of the Community assumed great importance and became the starting point of all the later theories of State. He indirectly influenced secular thought in Amrica too. It was recognised in the Declaration of Independence and in the Bill of Rights in the State Constitution. As an idealist Philosopher he was the forerunner of German and English idealism and as an educationist he was an advocate of Naturalism. His influence on the Benthamite theory of the greatest good of the greatest number can never be overlooked. In short he was a source of inspiration to the individualists and collectivists in the political field, to the monists and the pluralists, to socialism and Hegelianism, to Federalism and secularism.

It may be noted that the eighteenth century was the age when democratic ideas took their shape and systematic form. As these democractic and liberal forces gained strength and as the national Governments became more and more conscious of their responsibilities, they turned to education as a vital agency of promoting democracy and made attempts to institute a system of secular and national education.

The famous educationists of this century were Francke and J.B. Basedow in Germany, Robespierre La Chalotais, Rousseau, Diderot, Helvetius and the Marquis de Condorcet in France. The two other outstanding educationists who contributed most with their thoughts and new processes of approach were Immanuel Kant and Heinrich Pestalozzi. Though Pestalozzi was not a direct contributor to secularism in education but his educational principles and practices indirectly developed the ideal of secular education.

The Philosophical Development in the Nineteenth Century

The entire history of the intellectual and philosophical development of the nineteenth century is the history of the progress of scientific method, and invention. As Whitehead has aptly remarked:

^{20.} Boyd, William: History of Western Education: page 318-328.

"The greatest invention of the nineteenth century was the invention of the method of invention."²¹

The nineteenth century is a very important period for the development of the secular spirit. Various intellectual forces and philosophical ideas set out to explain the course of human life and society in purely scientific terms without reference to the Absolute on the other world. The basic philosophy of these new ideas were mainly influenced by four main forces: (i) Nationalism, (ii) Liberalism and Utilitarianism, (iii) Democracy and (iv) Industrialism and Capitalism. An interaction of these forces produced much of the social conflicts from the nineteenth century to the present time. Most of these forces again received impetus from the Industrial Revolution and were purely secular in character and they had a bearing on the secularisation of the then education system and other social institutions.

Nationalism: The spirit of nationalism had already awakened during the Reformation and Enlightenment in the preceding centuries. But with the advent of the Industrial Revolution the state became the supreme authority in matters of national economy and state policy, everywhere reflecting the national hopes and aspirations.

The national state became the supreme political authority independent of any legal or moral authority. In the process of building up political nationalism most states appealed to the idea of cultural nationality and it was natural that education should be used as a prime means to develop the spirit of Nationalism, and it helped much to achieve political self determinism. And "not only the secular state was strengthened at the cost of the Church, but the concept of citizenship which was irrevalent under absolutism, called forth an extreme devotion to and a sacred regard for the national political order." Thus the spirit of nationalism developed the spirit of secularism.

Liberalism and Utilitarianism: Liberalism, like socialism, acted as a great liberating force developed out of the response to the problems of the labourers created by the Industrial Revolution. The

Whitehead, A.N: Science and the Modern World: Page 120.
 Butts, R.F: A Cultural History of Western Education: Page 338.

nineteenth century Liberalism as a philosophical force was more democratic secular and humanitarian than that of the eighteenth century in spirit. As Butts says:

"The nineteenth century liberalism concentrated particularly upon achieving a greater measure of political democracy and fought for an extension of the voting rights to an everlarger proportion of the people. Coupled with the ideal of the consent of the governed in the political life went the ideals of equality, individual worth and civil liberties as a fundamental necessity for a decent society."²³

The leading economist, utilitarian and liberals of the period were Thomas Malthus (1766-1834), David Ricardo (1772-1834), Jermy Bentham (1748-1832) and John Stuart Mill. All these exponents of liberalism sought to make the life of people more democratic and secular. They appealed to social morality for the solution of human problems and not to Church or religion and thereby helped in the development of a secular spirit.

Utilitarianism: But Bentham in his theory of Utilitarianism maitained that natural laws do not determine morality and rejected the doctrine of laissez faire. His ethical theory of Utilitarianism had a practical aim in view. This theory first expressed in 1672 in the treaties of Richard Cumbarland began now the Bentham who gave a systematic exposition to the altruistic conception. Secularism is basically related to Utilitarianism in its belief that man is social by nature and is always moved to action by a desire to obtain happiness and avoid pain, which desire involves him in relationship with other individuals necessitating state regulation of mutual relations of man by legislation. "To the utilitarian the state is a human necessity for it promotes general welfare. It is experimental too. For experience is the ultimate criterion of the worth of any policy of measure. It stands for individual freedom and happiness. It makes people think objectively in terms of human welfare and not only theoretically in terms of unrealisable ideals."24 Thus the theory of Utilitarianism being hedonistic pragmatic and empirical in its approach to human problems exercised great influence, on the secular trend in the period.

Butts, R.F: A Cultural History of Western Education: Page 339.
 Sabine, George: A History of Political Theory: Page 57.

John Stuart Mills also rejected the doctrine of Laissez faire and advocated a more democratic, socialistic and secular form of liberalism than that of the economists and Bentham. Mill advocated the freedom of the individual without which he cannot develop his personality properly. These freedoms are: (i) Freedom of conscience, (ii) Liberty of thought and its expression, (iii) Liberty of pursuits, (iv) of Association (v) of religion and morals. This general spirit of liberalism and many more non-religions and non-metaphysical ideas exercised a profound influence on the secular temper.

Socialism: Like liberalism, the philosophy of socialism was the product of the Industrial Revolution and was regarded as providing a solution of social evils created by the Revolution.

According to some thinkers, socialism is "any political or economic philosophy that advocates the vesting of production in the hands of society and those of private individuals. In practice it means that the state, acting as the trustee of the community owns major industries like coal, rail roads and steel.

Socialism in its most complete form involves public ownership of also all the instrument of production right down to the land itself with its forms and its mineral deposits."²⁵

In short socialism in its different forms (a) Utopian socialism, (b) scientific socialism) and the theory of evolution enunciated by Darwin, Spencer, Huxley and Stanely Hall in its different aspects were exerting great influence in the world of thought. The very concept of evolution was anti-religions and secular. Its chief attack lay on theology, orthodox religion and idealism. The idea 'evolution' involved the idea of dynamism or change in the development of human society. As Butts says:

"This application to society, of the evolutionary conceptions of change stimulated optimism and hope in respect of human progress. It stimulated secularism because it focussed attention upon life here and now than upon the next world." 26

Positivism: Positivism, the scientific philosophy of Auguste. R. Comte, was a challenge to the idealistic philosophies of Fichte,

^{25.} Brinton and Associates: Page 417.

^{26.} Butts, R.F: A Cultural History of Western Education: Page 385-386.

Shelling and Hegal. The philosophy of positivism rejected all the concepts of Absolute values or Reality enunciated by the idealistic philosophers and based its firm stand on science and evolution and sought to interpret life and universe in scientific terms. As Butts says:

"As idealism was likely to appeal to the religious and emotional temper, so did Positivism and Realism appeal to the Secular temper of the times and attempted to incorporate science into philosophy."²⁷

This philosophy of positivism when applied to society developed into the science of sociology. So Auguste Comte, the father of Sociology stressed that society must be studied through scientific methods and that society was the community of the whole human race, the good of which was more important than that of the Church.

Thus by undershining the importance of the church and by stressing the welfare of mankind as the supreme value, Positivism rendered a very great service to the development of the secular ideology. The spirit of secularism born out of all these social political and economic changes permeated the educational scene in the nineteenth century as well. Many of the distinguished educationists of this century from J.F. Herbart, and Freebel to John Dewey reflected in their educational theories this growing trend towards secularism, Huxley also represented the growing demand of the time that education should be secular and that through a national and secular system of education the fullest individual and social development of the child would be possible. The nineteenth century educational philosophy finds its fullest expression in John Dewey. He began his work in the late nineteenth century and continued in the first half of the Twentieth century. As his philosophical views are still influencing the current educational theories it appears proper to refer to his philosophies in connection with the twentieth century thoughts and ideas.

The Philosophy Development in the Twentieth Century

The twentieth century has some unique characteristics of its own by which it is regarded as a period unparalled in the whole

^{27.} Butts, R.F: A Cultural History of Western Education: Page 387.

human history. The age of reason has developed into the age of suspicion, question, doubts and uncertainty.

During this century the world had experienced two great events-the two great world wars. It has witnessed the social and political consciousness and rise of nations so long un-recognized in the world and has seen organizations like U.N.O. and U.N.E.S.C.O founded for the fulfilment of hopes and aspiration of man. The world has witnessed the untraxelled victory of science and technology both in Russia and America. It has also witnessed the unrestricted cruelty of humanity in Hiroshima and Naga Saki. Out of all these some new principles are developing too, namely the principle of peaceful co-existence and natural understanding between the various countries. Developments in science and technology developed further the spirit of free enquiry, rationalism and skepticism which exercised great influence on human minds and institutions. The basic ideas in the social, political and economic aspects of human life were being transformed and revision and modification were made in the old socio-political and economic theories to suit the demand of the age.

The philosophical basis were the same nationalism, socialism and liberalism but all these were further developed which nourished the secular spirit fully.

Nationalism: Nationalism is a vital force in the twentieth century. It is a great unifying sentiment used by most of the nations to appeal to their people during the wars which further encouraged patriotism.

How the spirit of nationalism, though so inspiring, had developed into a sort of perverted form, i.e., Fascism in Italy, Germany and Spain. Mussolini of Italy, Hitler in Germany and Franco in Spain, though they differed from each other in their view points, basically they shared some common points e.g. all of them were irrational and anti-humanitarian and narrowly nationalist.

The other form of nationalism was working in Russia after 1924.

This spirit of nationalism has always served as an inspiring force in the national movements of Asian and African countries. These movements have developed directly or indirectly a rational

outlook and a secular temper in people and have made them conscious of their Rights and Duties. They have thus been helpful in the secularization of education and other human institutions.

Communism: The other potent philosophical force that is contributing greatly to the secular temper is the twentieth century development of Socialism into Communism. It is a special modification of Marxism by Lenin and is the philosophical basis of Russain and Chinese Secularisms.²⁸

Communism as a new and revised form of Marxism emphasises in brief on social progress and the welfare of mankind through man's own collective efforts and with the help of science and technology. It develops hope and aspiration in the ideal of happy living as an end in itself. It has always been an atheistic and anti-religious force against orthodoxies and theologies and thus has developed the secular spirit and temper.

Modern Liberalism: The social, political and economic set up of the twentieth century necessitated a revision and reorientation of the old theory of liberalism so as to make it suitable for the new social and economic order. The old theory of Liberalism has been revised and transformed into positive liberalism and experimentalism which are more socialistic than the old theory.

Positive Liberalism exphasises an democratic legislation and social welfare. It inspires hope and faith in human mind and confidence in his ability and self effort to improve his position on this world and thus has developed secular consciousness.

Experimentalism: The Philosophy of experimentalism is a formulation of the philosophy of liberalism by John Dewey. He emphasized that, "in order to bring political and social institutions in keeping with technological developments the individual men and groups must assimilate the method of experimental intelligence to every day practice in the field of moral and social relations."²⁹

Experimentalism is essentially rather a method applied to all kinds of human problems social as well as intellectual than a comprehensive system of philosophy. The experimentalist stresses

29. Ibid., Page 326.

^{28.} Joseph L. Blan and Associates: Page 325

that the uncritical use of tradition and of indoctrination is to be cried down on the ground that it is hostile to the principle of adaptability. He believes that ideas always arise in and through experience. They are not spontaneously generated. The entire ideational life of man is considered by the experimentalist to derive its substance from the doings and undoings of what is called primary experience.

Mind according to experimentalism is not believed to be a transcendental faculty nor is it considered to be an inherited ready made psychic structure which only requires formal exercise to discipline it for its varied intellectual tasks. But the experimentalist does not deny the uniqueness and the creative activity of the individual which are regarded as the foundational principles in the philosophy of experimentalism.

Now, there is a close relation between experimentalism and secularism for the basic idea underlying the principle of secularism is confidence in the authority of man and autonomy in the sphere of human experience. As John Child points out:—"in practice man has achieved the right in many fields to control his activity by standards that justify themselves in terms of circumstances and function. The history of progress in western civilization is a record of the struggle to widen the domain of practical life by giving it greater autonomy in determining its standard and ideals."

Internationalism: The philosophy of Internationalism is another contributing force imbued with the ideal of peaceful co-existence, co-operation and mutual understanding between person and person, person and state, and state and state. Inspired with the high secular ideals there is a common move all the world over as it is stressed that: "The movement towards internationalism has had for its chief aim the establishment of the reign of law in the relationship between States. William Pen suggested the action of an European Parliament to discues international problems. Rousseau proposed in the previous century the creation of a Federation of Europe, Bentham helped in the growth of International Law. Kant suggested representative institutions for each state—the creation of a world citizenship." This is the cost fascinating idea in secularism. The doctrine of the equality of all states has been the cardinal doctrine of

Child, J.L.: Education and the Philosophy of Experimentalism: Page 9.
 Runes D. Dogabert: Twentieth Century Philosophy: Page 227.

international law. Modern twentieth century civilization depends upon an elaborate international organization having three main aspects economic, political and cultural. The Secular principles of co-operation and co-existence are much emphasised while besides the three aspects, functions like education and improvement of health are also considered of much importance.

Pragmatism: Pragmatism is another current philosophy advocated by some modern American Philosophers like Charles Pierco, William James, John Dowey which has been widely applied to social, ethical and educational problems. This system of thought seeks to steer clear of the orthodoxies and fanaticisms associated with the extreme form of idealism.

This new philosophy favours a free and fluid society where men may freely think their own thoughts and make their own places. This philosophy has bestowed prestige and power not on what it calls "the arrogant and sterile researches of abstract truth" but on experimentation, organized by reason, with its tentatives, its open minded tolerance of alternatives, its shutting out of foregone conclusions." To the pragmatist reason thus becomes the art of "guiding chance by choice......the art of transition from simpler, more limited liberties to liberties diversified and expanded, where choice become conscious, more varied." Reason, then, is recognized as "creative intelligence" in whose perspectives, there are no last terms, no finalties, no ultimacies.

Pragmatism is closely associated with humanism, pluralism, functionalism and radical expiricism. With its reverences for the diversity of significances and its love of tolerance it may well be called the "Religion of Democracy". It regards experience as "the free-interaction of men with one another and with the world around them creating and staring the knowledge which this interaction generates."³⁴

Pragmatism is humanistic as it locates all values in the stream of human experience. In believing that all values are relative Dewey is nearer to James and Charles Peirce who had already formulated

34. Ibid.

^{32.} Kallen, N. Horace: John Dewey and the Spirit of Pragmatism.

^{33.} John Dewey: Philosopher of Science and Freedom. Edited by Sidney Hook.

their philosophy of Pragmatism which attacked the whole philosophical position of idealism. As Pragmatists hold that "values are always in the making", Dewey accepted no ultimate fixed and eternal aims in education. This view is expressed in his "Democracy and Education," when he said, "The Process of adjustment having at its aim at every stage has an added capacity of growth." 35

As an educationist Dewey was a secularist and he stressed the secular aims in education, and in his attitude to religion he is definitely negative. His philosophy is candidly relativistic and refutes any absolute ideas or truths.³⁶

Thus the philosophy of Pragmatism gave a definite secular orientation to the late nineteenth and twentieth century education in U.S.A. and it influences the educational systems in other countries as well.

Logical Positivism: The Philosophy of Logical Positivism and Logical Empiricism of S. Russell has also made great inroads in the twentieth century mind.

The exponents of Logical Positivism hold that mankind can better its conditions beyond expectations through Science and Scientific method. Whitehead accepts religion but not the revealed religion. For his religion is a reverence for human values, a worship of the ideals created and developed by man himself. Russell is a Skeptic and his attitude towards religion is rational and humanitarian and not spiritual.

However it may be noted that the ideology of secularism developed throughout all these phases in two significant directions:
(i) secularism as a specific philosophy and (ii) secularism as a phenomenon which affects both thought and life. The first of these went under the title of secularism and was associated with the name of G.J. Nolyoake. It may be noted that Holyoake enunciated his theory of secularism in the nineteenth century (1850) but it is referred here for the sake of emphasis before closing of this discussion. Holycake himself described his philosophy as a system of ethical principle based on four foundations: (a) Primary emphasis on the material and cultural improvement of men, (b) respect for

Dewey, John: Democracy and Education: Page 61.
 Hans, Nicholas: Comparative Education: Page 194.

and search for all Truth from whatever source which can be tested in experience as leading to human betterment. Holyoake believed that theological dogmas were both irrelevant and dangerous for this each for truth since they were a prior and limited freedom of investigation and expression, (c) concern for this world and its improvement and not with another, (d) an independent, rational morality which did not base itself on faith in divine commandments.³⁷

Thus Holyoake's secularism was a moral humanist reaction against the Church of his time. Its background was the utilitarianism of Bentham and Mill to which reference have been made above and shared the optimistic view of human nature together with the radical, epistemological relativism which characterised utilitarianism. Holyoake rejected dogmatic atheism though the whole trend turned towards rationalist atheism.³⁸

From all these discussions about the different contributing factors to secularism as an ideology, it can be seen that secularism is not itself a complete system nor a philosophy in the sense in which Rationalism or Naturalism is. It shares many ideas common to all the above views and systems. The most recent tendency is to associate it with blatant Materialism and Atheism as well as Scientific Humanism. Its adversaries would give it that status in order to expose its untenability as complete theory of life.

Flint attacked Secularism after concerning it the distinction of a theory or conduct which constitutes the substance of Positivism. Secularism is not as claborate and comprehensive a doctrine as positivism or even utilitarianism is. It is rather as Prof. Brubacher stresses a kind of Electicism—a system which shares some ideas common to other systems.³⁹ Thus the different phases both intellectual, political and social through which secularism as an ideology has passed may be summarised as follows:

- (a) The earliest phase of the concept of secularism was influenced by Stoic Rationalism and Greek Materialism.
- (b) In the Middle Ages, the concept of Natural Law was a dominant one. This period extending upto the period of the

West, C.C: Towards an understanding of Secularism: Religion and Society: Vol. X: No. I: March, 1962.

Encyclopaedia of Religion and Ethics: Vol. XI: Page 348.
 Brubacher, John S: Eclectic Philosophy of Education: Page 230.

Renaissance and Reformation saw the emergence of rationality—grounded philosophical systems of self-contained and self-evident political principles and systematically formulated political conceptions of the world.

- (c) The sixteenth century or the early seventeenth century was marked by a kind of compromise between philosophical and theological views. John Look formulated a system of theories out of fusion of Renaissance humanism and Stoic Natural laws.
- (d) The philosophy of Science or Positivism in its earliest form and a trend towards scientific method in the development of human thought gave a new impetus to secularism in the seventeenth century.
- (e) The next phase is specially important being the age of Enlightenment. This is important for its enquiry into social phenomena and problems. The social and political philosophies like Nationalism and Democracy led to the development of realism and environmentalism.
- (f) The nineteenth century is again a specially significant period for the development of the ideology of secularism. The outstanding social, political and philosophical theories were Nationalism, Liberalism, Socialism Utilitarianism and Positivism. Socialism in its turn led to the idea of social justice and welfare in this life. There was an increased emphasis on practical efficiency and experience.
- (g) The latest phase of secularism involves an emphasis on realism and on the material property of the individual and social progress and welfare together with a bent towards rational atheism. The spirit of free thinking rational enquiry and skepticism find their fullest expression in the twentieth century and the secular ideal and spirit is expressed through modern Liberalism, Internationalism, Experimentalism and Pragmatism.

Thus the ideology of secularism is seen to be nourished by not one philosophy only, but by many forces social political, philosophical and educational too.

Section II: Philosophical Basis of Secularism in India

It has been discussed in the foregoing section in a general way how the ideology of Secularism has been influenced and nourished by different philosophical political and social ideas and principles in the mediaeval as well as in the modern period. Now concentration may be made on the Indian concept of Secularism with reference to its philosophical basis if there be any.

It has been noted in the previous analysis⁴⁰ that the concept in India in so far as it is inspired by western ideas shares many features in common with the West, specially rationalism, humanism, liberalism, catholicity of spirit etc. These it has been seen, have been and are influencing and inspiring Indian minds since the last one hundred and fifty years. The Indian concept of secular education, even though it originated out of expediency, involves many of the above philosophical ideas.

But while western Secularism grew out of the conflict between Church and State and had its roots in certain social industrial and political forces, Indian secularism is a creation out of a special situation in India which is unparalleled in the world. The sway of religion in general and the influence of Islam in particular are two uncommon factors in India which make the situation more complex.

Moreover Indian Secularism is now constantly being influenced by certain external forces having common features with the west which may be enumerated as follows:

- (a) The forces of Industralisation and Urbanization: These are cutting across the traditional barriers of disunity and disparity by bringing about mobility of the people socially and vocationally.
- (b) The increasing secular tendency in the socio-economic activities of the people and also.
- (c) An increasing application of science and technology in the day-to-day living of individuals and society.
- (d) Relief in material progress i.e., improving health, increasing the standard of living removing poverty etc.
- (e) Forces of specialization and standardization which have brought about increased interdependency in social and economic living.
- (f) Extensive development of mass communication and transportation systems etc.

Dealing with the Indian Renaissance and the contribution of some persons of outstanding genius.

These are the forces in present Indian society which are influencing the Indian concept of secularism and are useful in the sense that they cut across the traditional barriers in society and work towards the broad based founding of a national economy inspite of all the diversities which are bound to persist in a complicated society like India's.

But all the above forces, though important and though they are bringing about social change, cannot by themselves be expected to hold together a community of people unless they themselves share a common climate of opinion in a broad sense and operate according to a universal pattern of values. And hence the question is raised: What ideal can lead the people of various religions to the common good of the nation? And where do Indians as Indians find the secular common ground for co-operative endeavour to further the material welfare of all cultural anthropologists refer to this as the projective system of a culture. To quote Kardinar, "The value system and reality system of projective origin are two systems encountered at the periphery of any culture." Upon this value system develop the emotional directives in a culture. And an analysis of the value system will provide some plan of common reality and this will turn to develop a feeling of oneness.

Hence an analysis of some the dominant values of Indian culture both from Religion and Philosophy may appear fruitful to the understanding of the concept and that will help us to establish the hypothesis that Indian secularism may be nourished by Indian philosophical principles, religious ideas and value concepts. As Dr. Radhakrishnan has stated, the principle on which the concept of Indian secularism is based, is not that of a narrow militancy such as that of Russia, neither is it a hostile attitude like the anti-clericalism of France. He further makes a categorical assertion: "I do state authoritatively that secularism does not mean irreligion, it means we respect our faiths and religion." does not mean irreligion, it means we respect our faiths and religion. Gandhiji goes a step further when he states: "I do not believe in the exclusive divinity of the Vedas, I believe the Bible, the Koran, the Zend-Avesta to be as divinely inspired as the Vedas. My veneration for other faiths in the same as for my own."

Radhakrishnan, S.V: Eastern Religion and Western Thought: Page 317.

^{43.} Hingorani Anand T: To the Hindus and Muslims: Gandhi Series, Vol. 3: Page 412.

This spirit is quite consistent with secularism. A few central concepts of Indian philosophy and Hinduism may therefore be considered here on which the secular principle in India may take its firm root.

Pluralism: The pluralistic approach to life and the world may be considered to emanate from the ontological nature of the Hindu world view. As Dr. Radhakrishnan points out "he whose consciousness is anchored in God cannot deny any expression of life as utterly erroneous. He is convinced of the inexhaustibility of the nature of God and the infinite number of its manifestations." This ontological faith ingrained in the life of a Hindu enables him to have a plurality of approaches to socio-economic and even to religious matters. It is the capacity of observing an object or a problem from several points at the same time and this distinguishes the Indian mind from the western mind.

This pluralistic outlook takes the form of diverse cultural attitudes and patterns of behaviour of which the most important is tolerance, often regarded as an important characteristic in Indian culture. One of the important fruits of Indian philosophical thought is the broadening of the Indian religious outlook. The discovery of the spiritual unity of all existence and the emphasis on spiritual realization as the goal of religion fosters a spirit of harmony. India has the unique record of combing in her outlook and behaviour deep religious faith and feeling with broad tolerance and the receptive spirit of acceptance. In the words of Dr. Radhakrishnan: "Toleration is the homage which the finite mind pays to the inexhaustibility of the Infinite."

To do honour to an infinite God in an infinite way is to practice active toleration and fellowship. India derived this universality of sympathy from the Vedic seers in one of their greatest pronouncements: Ekam Sat, Vipra Bahudha vadanti-truth is one, sages call it by various names."46

In the wake of the Vedic seers came a host of greater and lesser luminaries with their powerful voices in support of freedom in

^{44.} Radhakrishnan, S.V: Eastern Religion and Western Thought: Page 317.

^{45.} Ibid.

^{46.} R. Veda Verse X - 84 - 3 and x- 82 - 3.

religion and sanity in inter-human relations, in the Gita it is said by Lord Krishna—

Ye Yatha man prpadyante tamstathaiva bhajamyaham, Mama vartmanuvartante manusyah partha Sarvasah,—

Through whatever paths men come to me, I receive them through those very paths, all paths, O Arjun, eventually come to me only.⁴⁷

This wholesome attitude recognizes the fact that there are many roads that lead to the discovery of truth and that truth is not the monopoly of any single religion. This spirit of tolerance forms the very basis of village life in India too. Sri Tirtha throws light on this point from a socio-economic point of view.

"The way in which judicial affairs are conducted in village panehayats illustrates this point. The antisocial elements are dealt with in a way so as to re-establish order rather than punish the offender for its own sake. The right way to refine the creed beliefs and actions, says a popular proverb in Kannada, is to alter the bias of the mind, for what counts is conduct and not belief. The acceptance of innumerable gods and religions practices, allowing them to exist alongside a highly intellectual type of faith without emphasising conversion of the one into the other, high lights the value of tolerance in Indian society."

This is significant for Indian secularism. This attitude of tolerance was further cultivated by the political state. Politically, Chandra Gupta Maurya and later his grandson Emperor Asoka not merely extended their territory to the whole of India excepting a small portion in the South, but also brought about a political and cultural unity fused with a spirit of tolerance. Asoka in one of his edicts instructs those who went to carry the dharma to other countries: "Remember that everywhere you will find some root of faith and righteousness see that you foster it and do not destroy it." He dreamed of the striving towards absolute truth and right conduct. It is the way to bind the diversity of races. His Rook Edict XII is an expression of this spirit. This have been referred to in the foregoing discussion. This spirit of tolerance was not dictated by mere political

^{47.} The Gita: Verse 11 -4th canto.

^{48.} Tirtha, N. V: National Integration: Page 64.

^{49.} Radhakrishnan: Religion in the Changing World: Chapter VI.

expediency or social policy. It is the fruit of its philosophy of reality and forms an integral part of the Indian Weltanschaiing. Prof. Toynbee in the same vein says, "I would have thought Hinduism was more tolerant in accepting the idea that there are more roads to the truth than a singular one. I should have thought it is more comprehensive and tolerant than other religions." ⁵⁰

The concept of pluralism is best expressed in the principle of unity in diversity. This is also stressed as an important value from the sociological point of view. Jawaharlal Nehru very appropriately sums this up in his Discovery of India as:

"Some kind of a dream of unity has occupied the mind of India since the dawn of civilisation. That unity was not conceived as something imposed from outside, a standardization of externals or even beliefs. It was something deeper and within its fold, the widest tolerance of belief and custom was practised and every variety acknowledged and even encouraged." 51

Even here in the concept of unity in diversity pluralism is the basic principle. And pluralism is not to be mistaken as passivity or lack of motivation. Tolerance is also not indifference. Rather pluralism is the method of allowing each individual or group to get to truth in his own way by means of discipline of mind and morals. The Bhagwad Gita calls this "swadharma". That is, nothing is good which is not self-chosen and no determination is valuable which is not self determination. Thus it stresses the means rather than the end.

Assimilation and Synthesis: The assimilative and synthetic process of the cultural development in India, is itself an important feature to be considered. This broad and tolerant Weltanschaiing cannot be rigid and exclusive. Neither social nor more socioeconomic considerations from the central force of Indian Secularism. It is even agreed that in the Indian Union it has been possible to create a Secular state with a scheme of secular education only because of the elastic all embracing and tolerant nature of Hinduism and the composite character of our civilization. The fibres of secularism, as Prof. Toynbee has said, have been raised on the

^{50.} Toynbee, A: One World and India: Page 90.

^{51.} Nehru, Jawaharlal: Discovery of India: Page 304.

fabric of this cosmic character of Hinduism. India has allowed all kinds of religious faiths and practices to flourish side by side. He further states:

"However politics is one of the more superficial of man's activities. Religion cuts far deeper, and at the religious level India has not been a recipient she has been a giver." 52

And also when it is stated: "In this she was inspired by the spiritual vision of the one in the many. The fruit of this vision in the cultural field was a peaceful policy and programme of unity in diversity instead of an aggressive striving for dull, dead uniformity." It is true that the process of assimilation of varied elements can never be complete and all assimilation involves the vitality of the central philosophical tradition and its hospitality to the incoming cultural forces.

Today India is experiencing a revitalisation of her culture and an intensification of the assimilative process. Under the stimulus of the modern national renaissance, whose outstanding sponsors and leaders, Raja R.M. Roy, Vivekananda, Tagore, Sri Aurobindo, Gandhiji and Nehru were universal and human in their outlook and sympathies—this process bids fair to become pervasive and total so as to make India the home of a happy synthesis of all the finest cultural legacies of humanity.

Dharma: Dharma is a basic concept that synthesizes and gives direction to the social behaviour of individuals in society. To quote Motwani: "One word suffices to express the soul of Indian culture and that is dharma. We may translate it as balance, harmony, synthesis and Unity. Dharma became the cornerstone of all Values individual and social as it also became the touchstone of all progress." 54

Now the English synonym of the word "Dharma" is Religion. Both the words mean the same thing etymologically. The word "religion" comes from the Latin word "Religare" which means "to bind" that is to say, that which binds or controls the Universe. The

^{52.} Toynbee Arnold: One World and India: Page 104.

Swami, Ranganathananda: The Essence of Indian Philosophy and Culture: Page 53.

^{54.} Motwani Kewal: India, a Concept of Culture: Page 39.

Sanskrit word "Dharma" is derived from the root Dhr which means "to hold, to sustain, and refers to holding a thing a person or a law, and maintaining it in perfect balance with the rest". 55 It refers to the law of basic principle that holds the universe and controls its proper working as the underlying unifying force. Though it admits of different meanings the root meaning attached to it is that of conduct or duty and indicates that every form of life, every man has his dharma, which is the law of his being. This moral law or basic principle is also termed "Rtam" in the Veda of which the Latin Synonym is "Ratum". Both the terms signify the same thing, viz. the eternal order of the universe and the rhythm of creation. "This universal moral order when reflected in the life of a society, is known as social religion, and when it is reflected in the life of an individual following which he fulfils the law of his being, it is called individual religion."56 Thus 'Dharma' has two aspects: the part relating to the individual and one relating to the social. Every individual has some common natural tendencies and instincts. They are interdependent and function as a balancing force in social life.

The idea of restraint and duty in Dharma is regarded as a sine quonon of social progress. The concept of education (Brahmacharya) in India as it has come down from the past illustrates this value. There are many aspects of this concept discussion of which will lead to unnecessary details. The point to note is, as Morris Opler puts it, "It is the individual's duty or dharma, to perform honourably and well in whatever existence he finds himself."

The concept of Dharma also emphasizes the relative nature of social laws. Except for a few abiding principles the adherence to truth non-violence, abstention from greed, etc. Dharma in the sense of duties and responsibilities changes with the changing age. Dharma has always a social significance with an ethical bias to it. This concept of Dharma may be accepted as of special significance in the ideology of secularism which also stresses social morality.

^{55.} Kane, V.P.: History of Dharma Shastra: Vol. 1 Page 1.

Excerpt from Radiotalk by Dr. Jogiraj Basu, Head of the Deptt. of Sanskrit: University of Gauhati, Under University programme entitled "Religion" broadcast on 24.9.64: A.I.R. Gauhati Station.

Opler, Morris: "Some recently developed concepts in relation to culture: Page 120: The journal of Asian studies: Vol. XVI: No. I: November, 1956.

Moreover, the concept of co-existence, the basic principle of Secularism, is not anything new to the Indian mind. Indian religion can best be illustrated as the source of this idea of which Dr. Radhakrishnan says:

"When we identify religion with such an outlook doctrinal rivalries and credal conflicts become irrelevant. From that day to this there have been different pathways recognised for the realization of the religious goal which is the fulfilment of our true nature. So the idea of a peaceful active mutually educative co-existence has been with us for ages." So

He further states: "So long as we regard doctrines as pathways to the realization of the supreme and not final statements of the truth, there will be no conflicts, disputations or controversies. Religious wars arise when we exalt dogma and regard it as infallible. The aryan and the Dravidian, the Hindu and the Buddhist, all races which poured into the country, have been welded into a corporate Unity." 59

Now the essence of other religions prevalent in India, which have contributed to the concept of secularism, may be considered here. In tracing the historical background of the concept it has been discussed how Buddhism involves many of the secular principles e.g. rationalism, objectivity, spirit of enquiry, attainment of truth through self effort and relativity of truth. To quote Dr. Radhakrishnan.

"The Buddha recognises diverse ways to reach the truth one need not insist that this is the only way to reach the truth." And again, "He shows men the way by which truth may be found. The middle path of religious realisation is not only the end of religion but also the means by which truth is attained. The means of attaining the goal participates in the nature of the goal itself. The ethical means and the spiritual end can not be separated. The end of enlightment enters into the means etc."

Reference has also been made to the contribution of the Emperor Asoka, "The beloved of the Gods," in his endeavour to spread the spirit of love, respect for all religions and his idea of relation with other countries.

^{58.} Radhakrishnan, S.V: Occasional Speeches and Writings: Page 344.

^{59.} Ibid.

^{60.} Ibid, Page 345.

The ethical idea of Jainism is Ahimsa or non-injury and dedication of life for the good of mankind. Positively it means reverence for all life. "We are responsible for the welfare of all human beings, who are in a sense related to us. This doctrine requires us to pull down the fences which have been erected between the various strata of our population."61 The Jains rightly believe that society can be improved only with the improvement of the individual. Their "ratnatrays" are Samyak-darshana, samyak-jnana, and Samyak—carita. The last includes the five vows (i) Ahinsa or noninjury, (ii) Satya, truthfulness (iii) a steya, non-stealing, (iv) Brahmacharya or self-control, (v) a parigraha or abstention from greed. The test of religion is carit or conduct. Men will be judged by their conduct. These claim to be of universal application. Like Jainism both the religion of Zorothustra and of Islam lay stress on right thinking, right use of words, and right conduct. In Zend Avesta these three maxims are known as Humate, Huktha and Harvasta. their Sanskrit equivalents being sumata (right thinking), Suktha (good words) and Suvratha (good conduct. Islam also upholds these three golden maxims and prophet Mohammad goes so far as to assert that any religious teacher who teaches these three ethical code of conduct in any land or amidst any nation is a Payagambara, or Messiah, no matter whether he is a follower of Islam or not. 62

The essential bond, between the persons who call themselves followers of Ahura Mazda, is a bond of spiritual solidarity which has nothing to do with empirical relations derived from consideration of race, political allegiance and racial groups. The doctrine is a universalist one. The Avesta says:

"The souls of the faithful of both sexes in th Aryan countries, the Turanian countries, the Sarnatian countries, the Syrian countries, the Dacian countries, in all countries—all these do we venerate."

Here we have an explict definition of a universal religious community which supersedes all distinctions of race, caste and nationality. Zarathustra teaches: And we worship the former religions of the world devoted to righteousness. There is an inherent idea of spiritual oneness in this religion of Zarthustra which recognizes that communities of men who recognize a solidarity

^{61.} Radhakrishnan, S.V: Occasional Speeches and Writings: Page 345.
62. Rasu Jogicas: Zorothustra Dharma (Bengali): Page 20-21

Basu, Jogiras : Zorothustra Dharma (Bengali) : Page 20-21.
 Radhakrishnan, S.V : Occasional Speeches and Writings : Page 328.

unrelated to race, nation, blood, politics, class or caste may have a bond of common belief in transcendental values and divine grace.⁶⁴

Christianity is the religion based on the life and experience of Jesus. The significance of the cross becomes clear to us only when we make it our own, when we undergo crucifixion. Jesus asks us to follow the path which he trod. "Seek and Ye shall find." It is a great guiding principle in individual life not only in the spiritual sense, but in intellectual enlightment too. The truth latent in every soul must become manifest in the awakened spiritual consciousness. 65

"Marvel not that I have said upto these Ye must be born again.....The wind bloweth where it listeth and thou hearest the sound thereof but can not tell whence it cometh and whither it goeth; so is every one that is born of the spirit. In the same spirit it is said: "All scripture is inspired by God and profitable for teaching, for reproof, for correction and for training in righteousness that the man of God may be complete, equipped for every good work."

The vital thing for man is not to advocate the creed but to enter into the experience out of which it was developed. Man is not a finished creation. He is to attain completion and perfection, he is not perfect, but only a pilgrim after perfection. Moreover the cross means physical suffering, but spiritual victory. Through suffering and pain lies the way to liberation. In the vast boundless universe man has to struggle on unto death, wherever a tear fails, wherever a heart is seized with despair, wherever an injustice or an act of violence is committed. "Hast thou seen thy brother? then thou hast seen God." This is a message of universal applicability.

Islam affirms the unity of God and the brotherhood of man. The Muslim feels deeply man's insignificance, the uncertainty of his fate and supremacy of God. Allah is to be viewed as a personal

 Radhakrishnan, S.V: Quoted in Indian Religious Thought and Modern Civilisation in Occasional Speeches and Writings: Page 333.

^{64.} Basu, Jogiraj: The Religion of Zorothustra: Page 20.

Radhakrishnan, S.V: The followship of Religions: In Religion in a changing world: Page 127.

Radhakrishnan, S.V: Quoted in Indian Religious Thought and Modern Civilisation in Occasional Speeches and Writings: Page 331.

being, omnipotent, omniscient, omnipresent and compassionate. Muhammad recognized the fact that each religious teacher has faith in his own mission and that his vision and experience fulfil the needs of his people.

The above discussion shows that there are similarities and common points in the religious experiences of mankind, and each of the above religions is India is a living organization of doctrine, worship and practice having its own uniqueness and individuality. However if the different religions strive to achieve their common ideals and seek to understand the differences in a sympathetic spirit, the world will be relieved of the misery and fear which now engulf it.

If the message of religion is to be articulated in relation to the problems of the modern age, as Dr. Radhakrishnan says: "We must give up the view that any one religion contains the final, absolute and whole truth we must be on our guard against the enemies of truth, men of fixed ideas and fanaticism."

It has been observed in the preceding section of this chapter that the ideology of secularism has been influenced and nourished by different philosophical, political and social ideas and principles in the medieval and modern period.

The concept in India shares many features in common with the West, specially rationalism, humanism and liberalism. These ideas have been influencing Indian minds for more than 150 years.

Of course this concept in India is constantly being influenced by forces such as (a) Industrialisation, (b) Urbanization, (c) Socio-economic changes, (d) The increasing application of science and technology, (e) Belief in material progress etc.

These are important influencing forces no doubt. But there are

Radhakrishnan, S.V: Indian Religious Thought and Modern Civilisation in Occasional Speeches and Writings: Page 334.

Ibid, Page 335.
 Ibid, Page 336.

These are important influencing forces no doubt. But there are other forces of more abiding importance which may serve as the common ground for co-operative endeavour for the common good.

The following principles are regarded as sutiable sources for secular ideologies in India:

- (a) Pluralism—as shown in the ontological nature of the Hindu view of the world. This pluralistic attitude is based on the principle of tolerance as an important feature of Indian culture.
- (b) The assimilative and synthetic process of cultural development in India is itself an important feature to give consideration to. This very feature as expressed in the life and thought of Indian leaders like Tagore, Gandhi the Nehru serves as a means towards a happy synthesis of all the finest cultural legacies of humanity.
- (c) Moreover the concept of Dharma is an important source in this regard. The basic concept is that is synthesises and gives direction to the social behaviour of individuals. It emphasises the relative nature of social laws. Except for a few abiding principles, like adherence to truth, non-violence, abstention from greed etc, Dharma in the sense of duties and responsibilities changes with the changing age.
- (d) Again the principle of co-existence is not anything new to the Indian mind. The history of India illustrates the existence and operation of this very principle in Indian society.
- (e) In addition to these consideration thought may be given to the essence of all other religions prevalent in India. For example Buddhism includes many secular principles like rationalism, objectively, attainment of truth through self-effort etc; Jainism stresses the idea of non-injury or good feeling for all and dedication of life for the good of mankind developing a sense of responsibility for the welfare of all human beings etc. There is again an idea of spiritual oneness in the religion of Zorothustra which recognises that community of man, irrespective of race, nation, caste or creed may have a bond of common belief in transcendental value and divine grace. Christianity teachers the principle "seek and shall find"—a guiding principle in intellectual attainment. The message of Christianity is a message of Universal applicability. Islam also affairms the unity and the brotherhood of man.

are similar ties and common points in the religious experiences of mankind and each of these religions in India is a living organisation of doctrine, worship and practice having its uniqueness and individuality.

The message of all these religions needs to be articulated in relation to the problems of the modern age, and the view that any religion contains the final and absolute truth should be given up in order to foster a spirit of understanding.

The foregoing discussion show that the concept of secularism, though imported from the west is, even so, not something foreign to India. Rather it can be nourished into a coherent consistent philosophy of life. It has roots in her past history and culture. If the Indians become conscious of this fact, secularism will not appear to them as something quite foreign, a new idea which required a surgical operation or a complete break with the past. Many of the secular ideas as have been seen in the analysis so far may be traced back to Indian philosophy and religion itself.

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CHAPTER 7

Comparison of Secular Education in India with that of the other Major Countries

Secularism in Education in the U.K., U.S.A., U.S.S.R. and France and in India

The secular temper of the Twentieth Century has permeated education as well as other walks of life. Nearly all the major countries of the world have accepted and adopted secularism as the cornerstone of their educational policies. Here the U.K., U.S.A., U.S.S.R., and France are considered in a comparative study of secular education in those countries and in India.

The U.K.: The United Kingdom is a liberal democracy granting sufficient freedom to the Church and private enterprise. There is an established church in England recognised by the state.

The church has the freedom to teach and preach. As it is stated, "the fundamental theory underlying the relations of the state to education in England is that initiative, growth and personality can be assured only by allowing reasonable freedom whether education is provided by a public authority or by private efforts." The church and the private bodies run their schools parallel to the public system.

Constitutional Provision

The United Kingdom differs from other countries in its constitutional setup where regarding the Fundamental liberties it is stated: "Since the United Kingdom has no such written constitution there are no fundamental rights in this sense." If an attempt is made

Kandel, I.L: Studies in comparative education: Chapter VIII: Page 57.
 Jennigs, (Sir) Ivor: Law and the Constitution: Page 55.

to talk about such rights in England, it becomes at once apparent that the word is ambiguous.

- (1) The essentail feature of the Constitution is that "The law can always be altered by parliament and it is likely to be altered in time of emergency such as a war."
- (2) A government with a majority in both Houses of Parliament can restrict liberty as it pleases.
- (3) Great Britain differs from any other countries. Most of the restrictions are imposed there directly by the law itself.

Though the law itself gives few discretionary powers to the police and other governmental authorities there is in practice a very substantial discretion: "The British constitution contains no fundamental rights in the strict sense. Being unwritten any part can be changed in the same way as any other part namely by ordinary Act of Parliament."

The Principle of Separation of the Church and State

The United Kingdom is a liberal democratic country where there is an established Church supported by the state itself. Upto the nineteenth century the church enjoyed a very privileged position, but in the twentieth century when liberalism made headway in the state policy, the church was made subservient to parliament.

In 1927 and 1928 the Parliament refused to authorize the hurch to make changes in the "Book of Common Prayer". In 1952 the church of England proposed that it should be given greater freedom from parliamentary control. The present day position is similar to that in the U.S.A., that is the church is given freedom to teach and preach but not to interfere in state policy. The constitution of U.K. differs from that of the U.S.A., in this fundamental point and here one particular sect of Christianity as the state religion enjoys some special privileges as in the case of Denmark, Spain, Ceylon and Pakistan.

Phillps. O. Hood: The constitutional Law of Great Britain and the Common Wealth: Chapter 28.
 Phillps. O. Hood: The constitutional Law of Great Britain and the Common

Phillps. O. Hood: The constitutional Law of Great Britain and the Common Wealth: Chapter 28.

^{5.} Butts, R.F : A Cultural History of Western Education : Page 349.

The church is subordinate to the state. The Queen is the symbolic Head of the State and Head of the Church. The church calls upon men to acknowledge their dependence upon a supernatural power but the state recalls them to self-dependence. The church may evoke in the individual a sense of self responsibility for his moral deeds whereas the State acts like a church when it evokes the feeling of dependence among its citizens. Yet the fundamental difference is there. But because of this established church U.K. is not regarded as a secular state in the technical sense.

Educational Philosophy

Education of the child as an individual, as a member of society, and as a prospective citizen of the British nation, is the chief goal of British education. The fundamental theory underlying the relations of the State or education in England is that initiative, growth, and personality can be assured only by allowing reasonable freedom whether education is provided by a public authority or by private effort. In a white paper presented to the Parliament by R.A. Butler, the President of the Board of Education (1943) the following lines from Disraeli are quoted:

"Upon the education of the people of this country, the fate of this country depends."

Regarding the aims and values of education the following lines from the "Report on Educational Reform," prepared by the "Federal council of Teachers in Northern Ireland" represents the British Point of view very well:

"Primary and secondary education should prepare the child to lead a useful life in the service of the community, and to carry out the tasks for which his natural talents best fit him; at the same time it should develop in him an appreciation of cultural values, so that the increased leisure given by modern industrial organisation may be well spent."

In this way, the British system of public education conceives education as a means of the full development of the child's

^{6.} Educational Yearbook 1929: Page 98.

^{7.} Quoted by Kandel: Page 79.

^{8.} Quoted by Kandel: Page 82-83.

personality, which may enable him to lead a successful life, and to serve society to the best of his talents.

As it is stated: "plasticity and adaptability intelligence and independence of spirit are to be preferred to formulas and rigid definitions of action, at the same time a system operating on this principle elicits intelligence and independence of spirit." This indicates the aim towards which the whole system is developing. Both the public schools and private schools have accepted the principle that social progress comes best through a sense of responsibility on the part of individuals and groups, through freedom rather than dictation through individual and group initiative rather than state regulation and prescription. And in this sense the British educational philosophy is essentially secular.

Educational Practice

The English system of Education as I.L. Kandel states." like the English Constitution and the British Empire, has grown up by a series of accidents, by modifications, adaptations and expansions, not based upon any theory or any preconceived planning"10 It has been rather introduced as the occasion or the social needs and changes required. The English view is that the essence of a national system of education is that the state shall see to it that every citizen is assured of a minimum of education, but the responsibility for providing that minimum is imposed on the parents, who are required to send their children within the compulsory age limits to an efficient school whether public or private. The proper ideal underlying the educational practice seems to be, according to Sir Michael Sadler, "Variety set in a frame work of national organisation." The function of the state is to recognize and when necessary to aid every kind of efficient and needed school. The national organisation in U.K. is thus broad enough to include groups of schools representing different convictions, diverse ways of life and varied traditions of judgment which result from variety of experience in the complex society today. The chief task of the state is to enforce education under the best possible conditions. It takes care to see only that adequate facilities are supplied within the reach of all at public expense, on the basis of the provision of equality of opportunity.

Kandel, I.L: Studies in Comparative Education: Page 28.
 Ibid, Page 24.

Thus the emphasis of the English Secondary School is on general or liberal education which is the foundation of man as an individual and as a citizen. It is regarded the best basis upon which later specialisation can be built.¹¹

Having accepted in principle that education should serve the general secular needs of the individual and society, the educational practice is adopted to meet that end; the curriculum consists of languages, social sciences, natural sciences, mathematics humanitites etc. which are essentially secular. Each school, whether public or privates enjoys freedom, subject to the approval of the inspectors, in organising curriculum, courses of study etc.

Three types of secondary schools are established to give academic, technical and general education to the boys and girls according to their age, ability and aptitude. The comprehensive schools combine the best features of these three types of secondary schools into one. However in all the schools the main stress is placed on the training of the child to be a well-developed individual and a good citizen. Practice in manual work and scientific methods, is also included especially in the technical schools. Thus it can be said that the whole educational system of the U.K. is for man and for society and in this sense it is predominantly secular and democratic.

Is the education purely secular in the U.K? Is there any controversy over this? So far as the aims, objectives organization and the curriculum construction is concerned the English education being democratic in character may be called secular no doubt. But the most striking contrast between schools in the United states and England is the integral part that religious instruction and worship plays in England's schools. In fact, the Education Act of 1944, provides that every day in every state-aided primary and secondary school shall begin with a corporate act of worship and that religious instruction shall be a part of the school program of every child. But this religious instruction will be "non-denominational" and will follow an Agreed Syllabus, to which reference will be made later. The traditional conscience clause (dating back to 1870) remains in effect however, and provides that children of parents who so request may be excused from attending religious worship and instruction.

^{11.} Quoted Kandel, I.L: Page 657.

Similarly teachers may not be penalised for refusing to attend religious worship also religious beliefs of teachers may be taken into account by schools, and by L.E. A's in making appointments. Denominational schools which have been able to meet 50 per cent of their maintenance costs may continue their denominational teaching; but in those schools "which have been assimilated by the L.E.A's by virtue of being unable to meet 50 per cent of their costs, two hours a week of denominational instruction may be retained with all students of their faiths to be taught to the Agreed Syllabus." 12

As regards the controversy concerning this problem, the educational legislation in the U.K., as in other countries, has always tended to be controversial, mainly because of the conflicting views of the religious denominations which were pioneers in the provision of popular elementary education, but the Education Act of 1944 not only had the support of the main political parties forming the wartime coalition government but also secured general agreement among the religious denominations.¹³

Provision for Religious Instruction: The Agreed Syllabus

The main statutory provisions at present governing education in England and Wales are the Education Act of 1944 and two Amending Acts passed in 1946 and 48¹⁴ Article 25(1) of the Act of 1944 states, "Subject to the provisions of this section the school day in every country school and in every voluntars school shall begin with collective worship on the part of all pupils in attendance at the school and the arrangements made therefore shall provide for a single act of worship attended by all such pupils unless in the opinion of the local education authority or in the case of a voluntary school premises are such as to make it impracticable to assemble them for that purpose.* ¹⁵

The Article 25(1) of the Act states: "The school day in every country school and in every voluntary school shall begin with collective worship on part of all pupils in attendance," and that:

^{12.} Hoehlman, A.H and Roucek, J.S: Comparative Education: Page 143.

Maclure J. Stuart: Educational Documents: England and Wales: 1816-1963: Page 224.

^{14.} World Survey of Education: Vol. III: Page 1157.

Dent, H.C: Education Act of 1944: Page 25-26.
 Dent, H.C: Education Act of 1944: Page 25-26.

*Religious education shall be given in every country and in every voluntary school.*17

Thus the Act made religious education a statutary obligation. However the Act made the following recommendations as well, to maintain the spirit of democracy and religious freedom:

- The parents shall have the right to ask for their children to be exempted from attandence in religious instruction or morning assembly:
- No voluntary school can prevent any child from seeking admission to it merely on the ground that he does not want to attend its particular religious instruction;
- Religious instruction in all country schools shall be undenominational, according to an "agreed syllabus" (agreed upon by the representatives of church and Local Education Authorities and;
- 4. If the voluntary schools receive grant-in-aid (which is given under certain conditions) they can give religious instruction of their creed only for two days a week and only to those who wish to have it, and in the other days of the week they shall give religious instruction according to the "agreed syllabus." This is in effect a conscience clause. It is important because it is the basis in the later modification of the Act.

Thus it is seen on the whole a secular democratic spirit is maintained, though religion is not altogether absent from the scene. But the church has no control or even influence over public education.

Recent Trends

There is a trend observed in the recent Reports of the Commissions that the school programmes should aim at promoting certain spiritual values. Thus the Albemarle Report of 1960 states: "We touch directly now on two related points on which as earnestly hope not to be misunderstood. The first has to do with the spiritual aims of the Youth Service and in particular with the fact that many

^{17.} Dent, ILC: Education Act of 1944: Page 25-26.

^{8.} Cramer and Browns : Contemporary Education : Page 234.

statements of purpose include reference to the need for "communicating Christian values," and that "Denominational or specifically committed organisations must remain free to give expression to their spiritual ideals in their Youth work." The committee thought about the feasibility of the appropriate approach to this problem and concluded that "it is on the whole better for principles to be seen shining through works than for them to be signalized by some specific spiritual assertion." Thus it is seen that the trend is more or less the same as in U.S.A.

Comparison with India

On the basis of this analysis it is now attempted to find out the points of similarity and difference compared with the system in India.

Similarity

- (i) The most outstanding similarity is in the affinity in the fundamental approach to the problem. What is meant here is that both the U.K. and India have accepted the liberal view of Secularism of the Holyoake kind. Therefore she has the same basic principle of Liberal Humanism having its ground in equality, liberty and fraternity.
- (ii) Secondly the similarity that is observed is in the fact that voluntary and aided schools are free to teach religion. This is often found in India too. Both in U.K. and India, there is absence of control, direction or regulation of religious instruction and no grants for special religions can be made by the office of the Secretary.
- (iii) Thirdly though English education is secular yet the tendency is similar to that of India i.e. towards religious instruction on the basis of an "agreed syllabus."
- (iv) Fourthly the trend of the Reports of the different Commissions as in India is towards the consideration of spiritual and moral values in education i.e. secularism is not incompatible with the latter.

 Maclure, J. Stuart: Educational Documents, England and Wales 1816-1963, The Albemale Report: Page 266.

Maclure, J. Stuart: Educational Documents, England and Wales 1816-1963, The Albemale Report: Page 266.

(v) Fifthly the decentralized education of U.K. with maximum autonomy at the local level, with the national Ministry of education exercising general powers of inspection and charter has set an example for India to follow in her States.

Difference

As regards their differences the most striking point is in the expressed and unexpressed secular principles in the Constitutions of both the countries. The Indian Constitution²¹ specially mention the religious rights and privileges of individual persons subject to public order and peace. It lays down certain directives about religious instruction in schools. But in the U.K. there is no written clause in the constitution, there being no written constitution at all.

- (ii) Secondly in India there is no established church or any religious organization such as U.K. has and so her problems are quite different from that of India for the church in England is still free to some extent to teach and preach religion.
- (iii) Thirdly there is special provision for religious teaching in U.K. schools, both state controlled and private according to an Agreed Syllabus. This is still a problem to be solved in India.
- (iv) Fourthly in the U.K. different denominational schools belong to one main religion i.e. Christianity. Hence solution by agreement to frame a syllabus has been rather easier than could be expected in India where there is a more radical religious diversity.
- (v) Fifthly, there is little controversy in U.K. as in India or even U.S.A. over the problem like including religious instruction in the form of moral or spiritual teaching. It indicates that there is an easy solution in U.K. and hence there are scripture lessons in schools but there is no doctrinal teaching. Whatever controversy there be, that is internal to the agreed syllabus. But in India the case is totally different and therefore seems to be complicated.
- (vi) The minorities in U.K. enjoy some privileges in a restricted sense while in India they enjoy full rights e.g.: "All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice."
 The state does not discriminate against educational institution on the

Specific Articles mentioned in Chapter 6, Section I, Page 204-207.
 Shukla, V.N: The constitution of India: Page 112-113.

ground that it is under the management of a minority whether based on religion or language. But U.K. differs in this point.

(vii) Lastly in U.K. in some schools teachers belonging to some special denominational groups are still preferred.²³ There is no restriction in India regarding this point. This is specially mentioned in the Constitution, under Fundamental Rights that the individual is more important here than the sect to which he belongs or the creed which he professes.

The U.S.A.

The political philosophy of the U.S.A. is Liberal Democracy which is based on the principle of life, liberty and prosperity. It has faith in individual effort and private enterprise and is adverse to any form of nationalisation.

The Constitutional Provision

The Constitutional of the United States of America: signed September 17, 1787 effective June 21, 1788, states: "We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."²⁴

Now the American Constitution has been declared to be secular and this principle of secularism is based on the principle of separation of church and state, the struggle for which was undertaken by the earlier Founding Fathers of U.S.A. e.g. Roger Williams and others. The principle of separation of church and state, the most outstanding feature of American Secularism, went through different phases till it was finally effected soon after 1776 vide the First Amendment to the Constitution of the United Nations.

The Amendment provided that:

"Congress shall make no law respecting an establishment of religion or prohibiting free exercise thereof."²⁵ It is important to follow carefully the course of debates that surrounded the religious

23. Moehlman, A.H & Roucek, J.S: Comparative Education: Page 143.

25. Butts, R.F.: The American Tradition in religion and education: Page 21.

Peaslee, Amos, J: Constitution of Nations: Vol. III: Second Edition: Page 582.

clauses of the First Amendment. The plain meaning of the wording of the First Amendment cannot be divorced from the Struggles that "had been going on in the states from 1776 onwards nor from the experience and intent of Madison, Jefferson and others who had been in the thick of these struggle." But we cannot go into the details of these phases. The main point to stress is that with the incorporation of this amendment in the U.S.A. Constitution the first secular state had come into existence.

The content of American secularism rests on two basic proposals of Madison which he made with respect to religion. He saw the problem as two fold: (i) The federal government must not establish religion and must not infringe the equal rights of conscience or the free exercise of religion; on the other hand (ii) the states must also be prohibited from infringing the rights of conscience. As to the establishment of religion, the clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church, neither can it pass laws which aid one religion, aid all religions or prefer one religion over another. Neither can it force nor influence a person to go on to remain away from church against his will or force him to profess a belief or disbelief in any religion. Further it implies that no person can be punished for entertaining or professing religious beliefs or disbeliefs for church attendance or non attendance etc.²⁷

Here "establishment of religion" means legal and financial support for religion. State support for one or for many "religions, whether preferentially or impartially is thus prohibited." Far from being a perversion of the original meaning of separation the principle enunciated, here is the logical culmination of the authentic historical tradition of the principle of separation of church and state as it has developed from 1776 to the present time.

Educational Philosophy of U.S.A. as Influenced by Secular Principles

The educational philosophy of America is influenced by the Secular principles set by the philosophically enlightened eighteenth

^{26.} Ferguson and McHenry: The American Federal government: Page 131.

^{27.} Ibid, Page 124.

^{28.} Butts, R.F.: American Tradition in religion and education: Page 103.

century founders i.e. (i) Fundamental belief in individual human dignity and (ii) the natural rights of man. As G.C. Lee states:

"Commitment to these principles had profound influence on the entire fabric of American life and thought. It is now illegal at federal or even at state levels to set religious qualifications for public office or may people be required to behave in ways repugnant to their religious convictions." The impact of this principle of separation is mostly noticeable in the case of toleration and disestablishment.

These basic ideas influence the American educational principles also. The development of American education has been marked by the interplay between two principles again the recognition that the stability and welfare of the democratic state depend upon universal education and the ideal of equality of opportunity. The principle tenet of American educational theory is not the preparation of children for the church but for the citizenship of American democracy. Hence Benjamin Rush in his "Thoughts upon the mode of Education proper in a Republic" wished to see "a supreme regard to their county" and "an awareness to the problems of democracy" inculcated in school pupils.³⁰

The second most important principle upon which American Education is founded: The state must provide a system of education which will guarantee equality of opportunity to each individual. As I.L. Kandel states: "The two demands—enlightment of the citizens as the basis of national stability and equality of opportunity to enable each individual to make the best of himself became the foundations upon which American education has been built." The recent trend is towards universal efficient education. As it was stressed by President Hoover: "If we are to maintain a progressive community and our national ideals, we must go even further in education than the routine provision of learning. Education must take upon itself the development of leadership and leadership calls for character and intelligence as well as learning."

President Roosevelt in his letter to the President of the National Educational Association (1935), wrote that "as the social

^{29.} Lee, Gordon, C: Introduction to Education in Modern America: Page 557.

^{30.} Kandel, I.L.: The State and Education: Page 77.

Quoted: Kandel, I.L.: Studies in Comparative Education: Page 79.
 Kandel, I.L.: The New Era in Education: Page 176.

and economical problems which are confronting us are growing in complexity, we should provide such a complete education which will equip us as a nation to decide these problems in the best interest of all the people."³³

The National Education Association in one of its publications stated in 1944 that the general purpose of education is: "to provide for every child, youth and adult attending a public school, college or university, the kind and amount of education which (a) will cause him to live happily and usefully according to the principles of the American democracy, and (b) lead him to contribute all he can to the development and preservation of a peaceful, co-operative and equitable world order."³⁴

With this deep concern with the happiness, progress and welfare of man and society here and now, and with an attitude of impartially towards the claims of church, religion and other wordly life, the educational philosophy of public education in the U.S.A. can be termed secular. But the church schools are not bound to adopt the same secular philosophy of education that is followed by the public schools and this means the religion has a considerable hold on education though not on public education.

The Principle of Separation of Church and State as applied to Education

It is stressed by R.F. Butts that though it is said that the secularization process in U.S.A. has been highly successful, yet "the boundary lines between secular and religious affairs are very different to determine and that is why the struggle for separation of church and state in practice seems to be a never-ending struggle." 35

Though the general move, as the history of the progress of secularization in American education reveals, is from "establishment to separation and from sectarian schools to secular schools"—there are still many sectarian religious schools both public and private running parallel to non-sectarian secular schools both public and private.³⁶

36.

Ibid, Page 113.

^{33.} Kandel, I.L.: The New Era in Education: Page 176.

Ibid, Page 179.
 Butts, R.F.: American tradition in religion and education: Page 109.

The fundamental proposition that are assumed established are that:

- (i) Public funds shall not be granted to religious schools.
- (ii) Sectarian religious instruction shall not be given in public schools.³⁷

This means that all public schools and funds are to be used for secular education and no denominational or sectarian religious instruction is to be imparted in the public schools.

Now the question that arises here is: Is this principle of separation of schools from religious influences fully practised there?

It is proposed to consider the influence of this principle on American educational development. It is often stressed that the application of the separation doctrine to education has meant for America the isolation of the school from religion and moral values. Now in practice this principle is followed by different states in different ways. In the U.S.A., the states cannot order religion to be taught in the schools by its officials. The question whether municipal bodies and governmental authorities can pay out of public funds in any manner towards denominational institutions providing religious education and also to charitable institutions has always given rise to a crop of litigation and constitutional cases.

Again with regard to the conduct of education state Constitutions are neither as uniform nor as unambiguous with regard to guaranteeing the right of free access to any school, public or private, only one state (Kentavcky) makes specific provision: "Nor shall any man be compelled to send his child to any school to which he may be conscientiously opposed." It should be noted, however that the United states Supreme Court in the Oregon decision of 1925 established the principle that no state could require all children to attend public schools. Anyhow, almost every state now follows a constitutional mandate prohibiting the expenditure of public funds for sectarian purpose although discretion is allowed in some states to local units with regard to local revenues. Many state constitutions go

^{37.} Butts, R.F.: American tradition religion and education: Page 113.

^{38.} Lee, Gordon, C: An introduction to education in modern America: Page 560-64.

further and forbid sectarian instruction in the public schools, although there is considerable disagreement as to what "Sectarian instruction is." State law and the educational code of the state have refined and made more explicit and implication of these constitutional provisions for the provision of education. The following excerpts from the constitutional provisions and the Educational code of the state of California will illustrate this point:

(i) Article IX, Section 8 of the California Constitution provides:

"No public money shall be appropriated for the support of any sectarian or denominational school or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught or instruction thereon be permitted directly or indirectly in any of the common schools in this state."

(ii) The Educational code of the state of California states:-

"No publication of a sectarian, partisan or denominational character shall be used or distributed in any school or be made a part of any school library nor shall any sectarian or denominational doctrine be taught in any schools. Any school district or city the officers of which knowingly allow any schools to be taught in violation of this section, forfeits all right to any state or country appointment of school moneys, and upon satisfactory evidence of any violation the Superintendent of public instruction and school superintendent shall withhold both state and country appointment."³⁹

This is in short the picture of the legal and judicial framework within which the American public education is considered. Only one state regulation is referred here for the sake of brevity.

Educational Practice

On the basis of the above mentioned legal and judicial framework in the U.S.A., the church and private bodies are given freedom to establish their own schools. The basic principle underlying this practice is: "The parental right to guide one's child intellectually and religiously is a most substantial part of the liberty

^{39.} O'Neill James,: Religion and Education under the constitution of America: Page 316 Harper Bros 1949.

and the freedom of the parent."40 And it is quite remarkable that a good percentage of the total national enrolment attend the nonpublic schools run by the church. These denominational schools receive no support from public funds except that they are exempt from taxation. There is great opposition to supporting the church schools from public funds and to religions education in the public school. This opposition is based on the constitutional principle mentioned above, and on the view that "the American school is a secular, non sectarian common school for the education of all the children of all the people."41

In the public schools no religious instruction is given, and the curriculum includes both general education for citizenship and special education in science, mathematics, home economics, commercial subjects, fine and practical arts etc. Thus the general tendency is to organise a core curriculum with elective subjects, with a special emphasis on "life-adjustment education" for effective living and hence it is stressed that in the history of education the public school system in America is the first experiment in "the attempt to provide a suitable secular education for all the children of all the people at public expense in a single institution...."42

It there any Controversy Concerning Secular Education in America?

Many in the U.S.A. think that a secular public school system with regulations and prohibitions is absolutely essential as a peaceful and harmonious solution of all sectarian controversies. There are differences of opinion even there over the principle of secular education, in general thus may be summarized in the following few points before other specific points of controversy are dealt with.

- (i) Some are convinced that the conventional interpretation of the First Amendment and its applications to education have gone far beyond anything ever intended by the Constitution's authors. They call for a much closer alignment of religious and educational interests, and a rather extensive programme of mutual support.
- (ii) The other group is more influential and seems to accept the prevailing interpretations of the First Amendment but feels that

Kandel, I.L.: The new Era in Education: Page 192-193. 40. 41. Ibid, Page 193.

Kandel, I.L.: Studies in Comparative Education: Page 825. 42.

within its limitations much more can and should be done in public religious education than has so far been accomplished.⁴³

There are many other controversial problems in secular education as prevalent in America, which may be mentioned briefly as (i) Transportation facilities for pupils, (ii) Auxiliary service, (iii) Text books, (iv) Shall public funds be used for sectarian schools and (v) shall sectarian Religious instruction be promoted by the public schools etc.

As regards the first of these, the Delaware Court said: "We are of the opinion that to furnish free transportation to pupils attending sectarian schools, is to aid the schools....".

The Oklahoma Court held that: "The appropriate and directed use of public funds in transportation of public school children is openly indirect aid to public schools. As such, when such aid is purported to be extended to a sectarian school there is in our judgment a clear violation of the above quoted provisions Article 2, Section 5 of our Constitution".44

The logic behind this programme can easily be followed. It is felt that since the ordinary public school is neither designed nor equiped to teach genuine religious matters, and as this means a gap in the educational programme, some outside provision should be made. It was felt that Sunday schools and religious education classes held after the regular school schedule were an inadequate means of meeting the need and that some means should be devised to make the child feel that it was part of his work time hour. Moreover if religion could be associated with school it would receive more serious consideration as being relevant, important and not just a Sunday affair. This programme would not infringe anyone's religious liberty; he would be free to partake or abstain. It would not involve public support of religious activities since all denominations were welcome participants. No preferential status for particular churches would result. But many controversics have issued out of this released time programme.45 The Policies Commission of the National Education Association and the Committee on Religion and

Lee, Gordon, C: An introduction to Education in Modern America: Page 569.
 Butts, R.F.: American tradition in Religion and Education: Page 155.

Butts, R.F.: American tradition in Religion and Education: Page 133.
 Smith, Charles Bunyan: Keeping Public Schools Secular Page 74: The Educational Forum: Vol. XXIX: No. 1, Nov, 1964.

Education came to virtually the same conclusion that the public schools could teach objectively about religion without advocating or teaching any religious creed.46 Reference may be made here to the position of the two important groups on this matter as follows:-

(i) Position of the Educational Policies Commission

The Educational Policies Commission in 1951 expressed the following opinions about the relationship of public education to religion. "The public schools can teach objectively about religion without advocating or teaching any religious creed. To omit from the class room all reference to religion and the institutions of religion is to neglect an important part of American life. Knowledge about religion is essential for a full understanding of our culture, literature art, history and current affairs."47

(ii) Position of the American Council on Education

For the past several years (since 1951) the committee on . Religion and Education of the ACE has concerned itself, in its own words, with "the problem of how to find a way to give due recognition in public education to the place of religion in the culture and in the convictions of our people while at the same time safe guarding the separation of church and state.*48

A passage from a recent journal is of interest in this connection:

"Not the least important of these issues in the place of religion in public schools. There are of course many forces moving behind the intense and at the same time acrimonous discussion of this subject new current in the U.S.A. The increased proportions of Roman Catholics in the total population, the rising costs of education, the persistent pressure for federal aid to education, growing uneasiness about the intellectual and moral foundations of American Society, the deep seated belief that education must be grounded in some moral and social philosophy and the widespread anxiety generated by the world crises, have all contributed to the resurgence of the religious issue in public education."49

Moral and Spiritual Values in the Public School: Page 76-77. 46. 47.

Moral and Spiritual values in the public schools: Page 77-78. Educational policies Commission of the national Educational Association. 48.

American Council on Education Committee on Religion and Education: Relation of Religion to public Education: Page 49. 49.

Sebaly, A.L.: Teacher Education and Religion: The American Association of Colleges for teacher Education: 1959-63: Page 708.

Some suggestions have been offered in U.S.A. in favour of introducing a course in Teacher Education on Religion.⁵⁰

Comparison with India

The points of affinity and difference with India in this specific field of secular education new emerge as follows:—

Affinity

- (i) India has great affinity with the U.S.A. both being Federal in structure and having the same problems of a religiously pluralistic society. In the U.S.A. under one main religion (i.e. Christianity) there are different sects and denominational divisions e.g. Catholics, Protestants, Unitarians, Baptists etc. In India the Problem takes the form of different religions.
- (ii) Secondly in the U.S.A., the secular public schools run parallel with private sectarian schools permitted by the state government and supported by private help and also some private secular schools privately managed and not supported by public funds.⁵¹

Similar is the position in India since the introduction of the British policy of religious neutrality and the Grants-in-aid system since 1854. Here secular Government schools run parallel with denominational Christian missionary, Ramkrishna Mission, Sikh, Jain etc schools and some secular private schools too.⁵²

(iii) Thirdly, what is interesting to note both in the U.S.A. and India is that though the education system is spoken of as secular, there is indirect aid and encouragement to religious institution in sectarian institutions. In U.S.A., there is the provision of Transportation, Free auxiliary service and Free Text books which according to some amount to indirect support by the state to different sectarian schools.⁵³

In India on the other hand, even in the earlier British Policy, the direction was not to inspect the aided institutions where religious

Sebaly, A.L.: Teacher Education and Religion: The American Association of Colleges for teacher Education: 1959-63: Page 716.

^{51.} Butts, R.F.: American Tradition in Religion and Education: Page 113.

Nurrulla and Naik: History of Education in India: Page 211.
 Butts, R.F.: The American tradition in Religion and Education: Page 177.

instruction was imparted⁵⁴ and permission to open private schools was taken as an indirect encouragement to religious instruction. The present system is also following the same policy. It is now a known fact that Missionary and other denominational schools in India are getting a good amount of aid from the Government as educational grant.⁵⁵

- (iv) Another common trend that is observed in both the countries is in the controversy concerning secular education. Opinions differ both in the U.S.A. and India as to the proper line of demarcation between the religious and secular interest.⁵⁶
- (v) Moreover the affinity between the secular education in both the countries lies in the tendency for moral and spiritual values to be inculcated in the prevailing secular system. This standpoint on the part of U.S.A. and India reflects their acceptance of the Holyoake type of secularism as may be excluded a kind of functional solution of the similar problems that face pluralistic society. Most of the liberal countries have adopted this attitude i.e. giving religion a lease of life by accepting it as a "Private affair," while excluding it from public life.
- (vi) Consistent with the above viewpoint there is an increasing demand in U.S.A. as well as in India to include religious instruction in some form or other in the school. The Education Policies Commissions notes that to teach religious questions is not undesirable for "on the very sensible theory that students need to know the issue being faced and to get practice to in forming sound judgments." It is also equally suggested that the responsibility for public education should extend only as for as concern for "moral and spiritual values," and that explicitly religious matters should be excluded. A similar trend is noticeable in the Report of the Committee on Religious and Moral education in India, under the chairmanship of Sri Prakash, and thus both the countries face controversial issue over this vexed problem of the inclusion of religious instruction in public school course.

Nurrulla and Naik: History of Education of India: Page 211.
 Smith, Donald, E: India as a Secular State: Chapter V.

^{56.} Butts, R.F.: A Cultural History of Western Education: Page 535.

 ^{57.} Lee, Gordon: The Role of Religion in Public Schools in Education in Modern America: Page 557.
 58. Report of the Committee on Policies

Report of the Committee on Religious and Moral Education in India.
 Naik, J.P.: The Educational Planning in India: Secularism Page 576-577.

- (vii) Though it is stated constitutionally both in the U.S.A. and India, that religion should not enter public functions yet there are the following interesting disparities:
- (a) In U.S.A., every President takes an oath of office God with his hand on the Holy Bible.
- (b) The Oath of Allegiance to the Flag includes "under God"-significantly a recent addition to the Oath.60
- (c) Practically every college and University in America has a Baccalaureate (Religious or spiritual) service as an official part of its graduation Ceremony.61

What is Observed in India

- (a) There is a procedure of utterance of Vedic Hymns before any public function take place, before opening of a newly constructed bridge there is often a ceremony by which the grace of the Almighty is sought.
- (b) Before the Convocation Ceremony of the Universities starts, there is an invocation in the form of a Védic Hymn.

Differences

But inspite of all these similarities between the educational practices prevalent in both the countries, there are the following difference also as observed in their approach to the problem of secular education.

- (i) Firstly while the Fundamental principle of secularism in education in the U.S.A. is separation of church and state and vindication of religious freedom, India has the principle of nonintervention and religious neutrality as the main issue in her secular form of education. Separation from the church as it is understood in U.S.A. is not applicable to India. Here the main issue is separation from religious influence and dogmatism.
- (ii) Secondly there is no compulsory religious instruction in any private sectarian school in U.S.A. But in India it is otherwise62 "Fundamental is the right of the parent to rear his child in a particular religious faith or to rear him as a non-believer if he so

Ibid, Page 51. 61.

Moore, Charles, A. Spirituality in the West: Page 50. 60.

St Thomas School, St. Mary's School etc, by personal visit and enquiry. 62.

elects."⁶³ There the child gets the some religious instruction in the sectarian school in which his parent is interested. But in India in the missionary schools (state aided) students of other faiths are compelled to attend religious classes without any such consideration.

- (iii) Thirdly, the general public in U.S.A., are more secularly minded and hence are conscious about the anomalies in the practical field of any constitutional clause concerned with education. But here in India people are not sufficiently secular minded to criticise any flaw in the constitutional law regarding the state-aided institutions imparting religious education. Here many aided institutions freely impart religious instruction.⁶⁴
- (iv) Fourthly there is no such acute controversy over Transportation or Free Text books or auxiliary help in India because these expenses are not yet a state responsibility.
- (v) Fifthly there is no provision like that of the "Released Time table" in Indian Schools as yet. Some schools have a "moral teaching class" in the routine but that also may not be held regularly. Teachers are rather half-hearted about those classes. In the U.S.A. there is special arrangement through the co-operation of churchmen in the construction of school programmes. But in India there is nothing like this.
- (vi) Lastly the most important difference lies in the fact that India does not have the problem of separation between state and religion in the case of education in the same sense as obtains in U.S.A. or in Europe. Never in the long history of her education was education completely controlled by religious bodies or organizations. Though there is always a religions favour around the Tapabans, Tolls or Muktabs, yet there was no organized body to control the whole system. Moreover, as there is no established church or anything comparable here, the problem is quite different and "Separation from religion" takes on a different sense in India.

The U.S.S.R.

The Soviet Union is a totalitarian state. It has accepted Communism or Revolutionary socialism, a special version of

^{63.} Butts, R.F.: American Tradition in Religion and Education: Page 206.

^{64.} For example, all Missionary institutions, Ramkrishna Mission Institutions, Sikh school etc.

Marxism developed by Lenin, as its political philosophy. The whole country has been rebuilt on the Marxist ideology since the Revolution of November, 1917. The Russia of today has erected a new economic system, a new political administration and a new ethical philosophy, and all these innovations have strongly influenced the present educational programme.

The Constitutional Provision

The new constitution of the Soviet Union came into force in 1936 with definite democratic features, including changed in the structure of the party and labour unions. The constitution furnishes the channel for what the Soviet leaders call a "turning point" in the political life of the country involving a more active politicising of the whole system."

The Soviet system differs as they say, from "bourgeois democracy." "It is a union of national republics in which the state, also the Government, is one of workmen and peasants, organized however as a dictatorship of the proletariat. It permits only "one party enjoying a monopoly of the political organization, being at the same time a novel, peculiar type or organization, distinctly different from what is understood by party in the western parliamentary system." 67

The Constitution of the U.S.S.R. defines the nation as "a federal state" consisting of sixteen constituent republics. The Soviet Constitution is based on the strength of the co-operation of all the working people's deputies and this is the firm political foundation of the Republic. Article 10 of the constitution states the right of the citizens which is fundamentally different from other countries. Similarly the Article "deals with the economic life of the people which is determined and directed by the state national economic plan with the aim of increasing the public wealth, of steadily raising the material and cultural standard of the working people, of consolidating the independence of the U.S.S.R. and strengthening its defensive capacity with a strong faith in nurture as against nature,

Moehlman, A.H: Comparative Education: Chapter The Soviet Union: Page 387.

^{66.} Vyshinsky, Y. Andrei: The law of the Soviet State: (Translated) Page 85.
67. Harper, N. Samual: The Government of the Soviet Union: Page 120.

the leaders of the Soviet Republic have set before themselves the task of transforming the Russian mentality by a conception of the meaning of education unparalled in other countries.

Fundamental Rights

Article 125 states, in conformity with the interests of the working people and to strengthen the socialist system, the citizens are guaranteed by law, Freedom of speech, Freedom of Press, Freedom of assembly including the holding of mass meetings etc. Moreover the citizens of the Republic enjoy some other rights also like "Right to unite in public organization, co-operative societies etc with some restriction." 68

Freedom of Conscience

The question of utmost interest here is: Do the Soviet people enjoy freedom of conscience?

Freedom to perform religious rites is guaranteed in Article 124 as constituting freedom of conscience. The same Article implies that there cannot be any active organized effort to spread religion for it specifies only the freedom of anti-religious propaganda. In the western parliamentary system the moving forces have been the acquisition of property by the individual, the possibility to function as an individual, a feeling of freedom, and search for opportunities to advocate individual activity for individual good. Under the Soviet system these freedoms are rather limited. The individual is to co-ordinate his activity with the social programme and this implies a definite limitation of freedom in thought as well as action.

Educational Philosophy of U.S.S.R.

The essence of the ideology prevalent in Russia is that of scientific Materialism or Dialectic Materialism. It holds that all traditionalisms, superstitions, beliefs etc. are to be eliminated. According the first task of this communist state is to continue the class struggle of all society to one class. The most important task is to develop "the new man," the individual brought up from his earliest years in such an environment that it will be impossible for him to

entertain any other idea than the Communist ideology, Education thus becomes in the Union of Soviet Socialist Republics the keystone of its permanence. Education, the communists hold, unless it is propaganda and directed deliberately to indoctrination is meaningless and so-called academic freedom is bourgeois humbug. The strength of their education lies in its possession of a definite and clear-out body of doctrine and ideas to impart, closely related to and based on the central principle of its social order-socially useful labour. The communist educators and leaders have a well-defined picture of the kind of citizen who should be the product of the educative process. Obviously he must accept the fundamental principles of the Communist state-collectivism, the abolition of private property, dictatorship of the proletariat under the guidance of the Communist party, and the abolition of classes through the class struggle. But he must be more than this; he must be a militant revolutionary not only defending communist principles but active in the interest of social order, and must participate in promoting social welfare. Because he must be militant and active, he ownes it not only to himself but to society to keep himself healthy and sound in body and mind. Because superstitions and religion bind the individual to meaningless traditions and practices he must because anti-religious, on the one hand, and scientific on the other. In short the highest aim of communist philosophy of education is stated simply:

"The aim of training and education in the U.S.S.R. is to bring up fighters for the workers' cause and builders of the socialistic state, men who have an all-round development, are well informed skilled physically strong and healthy, filled with collective habits and the joy of living."

Accordingly education is regarded as a life-long process beginning in the nursery and kindergarten with a content and a method governed by the fundamental aim and extending through life with the some basic training in communist idology for all.

However the communist philosophy of education presupposes two things.

(i) Emancipation of the human mind from religious prejudices,

^{69.} Kandel, I.L.: Comparative Education: Page 75.

(ii) Training of the individuals for society, though productive work.

These two aims are essentially secular and go hand in hand. Premier Krushchev in the report presented before the 22nd congress of the C.P.S.U. held in 1961, said: "Communist education presupposes the emancipation of the mind from religious prejudices and superstitions that still prevent some Soviet people from displaying their creative ability to the full. A more effective system of scientific atheistic propaganda is needed, one that will embrace all sections and groups of the population and will prevent the dissemination of religious views, especially among children and adolescents."

The place vacated by church and religion is occupied by society the Communist society. Krushchev in his reported had further said:

"All for society-society for all, such is our hard and fast rule," and our party's policy is imbused with the lofty idea of communism: Everything for the sake of man, for the benefit of man."

So their education is also "for the sake of man, for the benefit of man" as it has been expressed in the above principle. To do its best for man and society education should, among other things, be combined with productive labour. The education Law of 1923 states:

"The work of schools is based on the detailed theoretical and practical study of the labour activity of men and its organization. All the work in schools and the whole organization of school life should promote proletarian class consciousness in the minds of the people." The same-thing has been re-established in the constitution of 1936, Article 12, and in the Khurshchev' Report mentioned above.

Thus the "Theoretical and practical study of the part played by labour in society has become the control theme of all Bolshevist education," and as Kandel says, "the aim of education is thus defined not in terms of an abstract philosophy, but in accordance with the paramount claims of the social order. In rejecting the claims of religion and accepting the progressive and scientific view of society, the U.S.S.R. established itself as purely secular.

^{70.} Moscow News: October 21, 1961: page 23.

^{71.} Ibid.

^{72.} Kandel, I.L.: Comparative Education: Page 780.

^{73.} Crammer and Browne: Contemporary Education: Page 167.

The Principle of Separation of Church and State as applied to Education

Prior to the Revolution of 1917, the Greek orthodox church in U.S.S.R. enjoyed a dominant position in the life of the people. But after 1917 when the Bolsheviks came into power they immediately set out to liquidate the church as the bulwark of the old capitalistic and Czarist regime. Lenin held the doctrine of Karl Marx that, "religion is the opium of the people" and Stalin asserted that the Communist Party stood for science. So the church properties were confiscated and the clergy were forbidden to undertake any religious teaching or preaching. Youth were taught that communism had no place for religion.⁷⁴

The U.S.S.R. is the first country where complete separation of church and state has been achieved. Russian secularism can therefore be spoken of as militant secularism which was mainly inspired by the Marxist ideology which emphasised that all traditional culture patterns, superstitions, and beliefs were to be eliminated. All the great Russian leaders of the present century from Lenin to Krushchev, have expressed the view that religion is the opiate of the people and that it is proposed to the materialistic world outlook essential to communism. For the church preached that the good life would come not in this world as a result of revolutionary effort, but in heaven, through divine grace. They thought that this doctrine seeks to make men satisfied with their lot on earth and so is hostile to science and materialism. Hence there is no room for religious ideology and the religious mentality in their philosophy of state. For religion according to these leaders is a fantasy which men construct to compensate for their limitations and frustrations.

Lenin wrote: "The separation of church and state was not enough. The Communist Party should strive to secure actual liberation of the labouring masses from religious prejudices by organising extensive scientific anti-religious propaganda. The deepest source of religious prejudice is poverty and ignorance; against these we must fight."

Bukharin declared that religion had been a tool of the exploiting classes and hence the Soviet regime had been more

75. Curtiss, J.S.: Russian Church and Soviet State: Page 293.

^{74.} Butts, R.F.: A Cultural History of Western Education: Page 348.

consistent than any other democratic government in its separation of church and state. "All religion" said Stalin, "is contradictory to science, an instrument in the hands of one class which uses the exploitation of another. It must therefore be eradicated. Consistant with this the party framed its policy towards religion in Articles 13 of the party programme adopted at the VIII Party congress in 1919 and reaffirmed it in 1939. The Article said:

"As regards religion the party does not satisfy itself with decreeing the already separated church from state and school from church, i.e. measures which bourgeoic democracy present in their programmes, but nowhere in the world have carried through to the end.... The all Union Communist party direct itself by the conviction that only the realization of rational planning and conscious action in all public economic activity of the masses will result in the complete dying out of religious prejudices."

Out of this background the modern state aims at complete dechristianization of the masses and the aim is complete separation between church and state. Russia, in its active move against the influence of the church, has succeeded in its attempt.

The present position of the church, illustrate the principle that all social functions must emanate from or at least pass through the state—that is, must be in a sense public service. Voluntarily formed religious societies have been permitted for the purpose of maintaining places of worship, and conducting religious rites. To this extent there is freedom of worship. But these religious bodies are not allowed to engage in any social service activities.77 One important feature of the Soviet system is that all the co-operative societies of the workers in a particular institution have to fit into the framework set up for all co-operative in order effectively to function within the general comprehensive framework of the Soviet system. But for a religious society there can be no possibility of fitting in any part of the economic social system. There is no mention of religious societies in the Constitution. Though in recent years there has been some relaxation in the application of these measures due to, on the one hand, a realization by the state that religion cannot be eradica-

Curtiss, J.S.: Russian Church and Soviet State: Page 296.
 Ibid.

ted by one stroke, and on the order hand, a reconciliation by the church with the reality of the communist rule.

The constitution of 1936 guarantees religious freedom i.e. freedom of worship and belief, but not of religious propaganda, Religions is just tolerated but not respected or encouraged and hence no religious instruction is allowed in any of the public schools.

Educational Practice

79.

All Soviet educational institutions are public state institution. At the same time the people's Commissariat of Education has had as one of its tasks that of acting as "the state organ for the propaganda of communism."78 No religious or private bodies are allowed to establish their own rival school system. However they can establish purely religious institutions and seminaries. The state provides free and compulsory elementary education for the age group 7-14; and technical education is also free. No religious instruction is allowed in any of the public schools. Equality of opportunity is the main principle emphasised in all the institutions.

The school curriculum is purely scientifically oriented. Instruction in Dialectical Materialism, Natural Science, Social Sciences, and training in scientific method and productive work are the keynotes of the Soviet school system.

In all the educational programmes which have been recently reoriented, "communist training has remained one of the primary aims of the Soviet schools of all grades." How the totalitarian system of education aims at the development of specific communist values will be illustrated from the following example of teaching history:

"In the last years the teaching of history has been revised for it has been soon that the earlier practice of sheer indoctrination with abstract sociological schematic formulas was not giving the necessary background, training or developing judgment." But the decree on the new methods of teaching history concluded with the phrase, "for a Marxian understanding of history."79 The entire educational policy is controlled by the party and the party is interested in controlling text books not only by approving but also by removing all short-comings. With this totalitarian aim religious instruction has totally been

Counts, S. George: The challenge of Soviet Education: Page 150. 78. Harper, N. Samuel: The Government of Soviet Union: Page 144.

excluded from schools. The emphasis is on the communist morality: "The entire question of education of contemporary youth must be education in communist morality" states G.S. Counts and that "the communist party is the ideological and political leader of our people. Hence it is naturally also the chief education of Soviet young people."

The Communist outlook and service to the state are inherent in Soviet educational policies and practices. Subjects in the primary and secondary schools are taught in conformity with the interpretation of Marxist doctrine given by the Communist Party.80 The entire system is moulded to develop a definite communist morality which is defined as the training of "New Communist Man" of the socialist state who deeply love their motherland and are prepared and able to defend it against its enemies, people conscious of their civic duty, able to fight for the common cause, of the working people, disciplined, staunch, strong of will, straight forward, honest, industrious, devoted to the interest of the workers etc.81

The Unesco publication of the world survey of education states about the Soviet system: "The present system of public education in the U.S.S.R. is truly democratic and meets the needs of Soviet Society which has entered on a period of large-scale building up of Communism; it ensures that the general secondary school plays an active part in all the creative active activities of the soviet peoples and that the people receive an all-round education equipping them with a sound knowledge of the principles of science and at the same time preparing them for systematic physical work and for taking part in the production of those material goods which are needed by society."82

Is there any Controversy Over the Values to be Taught?

Though religious instruction is totally excluded from any of the schools, it is not to be thought that the Soviet system is devoid of any values in education. Rather this system is definite, fixed and active in inculcating the values which the Soviet people as a whole cherish.

In view of the undeniable anti-religious character of Soviet education, the question of fundamental importance is whether any

U.N.E.S.C.O. Education in U.S.S.R. Book III: Page 1128. 80.

U.N.E.S.C.O. World Survey of Education: Vol. III: Page 1111. 81. 82. Ibid.

moral education can exist along with it. A.H. Moehlman states that the communists answer to this question is that it can, and points to many of the articles on this problem by Lenin, Stalin Molotov and other Soviet leaders. According to these authorities, "true morality consists in complete devotion to the Soviet system of society, unquestioned obedience to its leaders, willingness to make any personal sacrifice to advance its purposes, undying hatred for all its enemies, and the determination to devote all one's efforts toward extending this system throughout the world."83 However the Soviet leaders believe that if the children grow up in a well-ordered community, home and school, they will soon accept the pattern or order and will develop into the type of citizens who will accept the regulation of his conduct by the state. The Russians maintain that authority and freedom, discipline and independence obedience and self respect are incompatible. They believe that the full development of personality can only come through discipline and conscious obedience. And there is little scope for controversies over the problem of values. For "By controlling the environment and the instructional process and by stressing the self-discipline angle, the party hopes to develop the "New Communist Man it desires."34

Recent Trend

As the recent trend throughout the whole history of development of secular education in different countries is noticed to be toward Internationalism, Russia is also no exception to this. As it is stated: "The Soviet Union had claimed to be the pioneer of an international system in which loyalty to the workers of the world was to take precedence over loyalty to one's own country."85 It is more and more realised now that the best national qualities can be developed within the international Commonwealth and that Internationalism in education is an appropriate term only if it helps to create a broader pattern for human relations. The accent is on the human species.

This realization has initiated a move towards a kind of liberalism in the thought of the Soviet leaders. This is also observed

Moehlman, A.H. and Roucek, Joseph, S: Comparative Education: Quoted: 83. Page 403.

Cramer and Browne: Contemporary Education: Page 168. 84.

Education in U.S.S.R.: Educational Relation Branch. Bulletin No. 14, 1957. 85

in the attitudes of the teachers in Soviet schools. The following extract will support this statement:

...."from discussions with the teachers about this, I have the impression that the tendency is not to ridicule the religious point of view as was formerly the custom, but to show that it is inferior to and inconsistent with, the point of view of dialectical materialism."⁸⁶

Comparison with India

On the basis of the above analysis consideration may be paid to the specific points of affinity and difference between the Soviet system of secular education and that of India:

Affinity

- (i) The most common feature in U.S.S.R. and India is in their aim i.e. the welfare of the common people. Both U.S.S.R. and India are secular in their belief that the advancement of the economic order depends on the rapid industrialization of the country in which labour is glorified as the means of developing common interests. Indian has realized, like U.S.S.R., that to promote successful industrialization the development of science and the scientific outlook and education must be encouraged. Though India has not been able to apply this fully, she is aware of this necessity.
- (ii) The other important resemblance in this specific field lies in the affinity of their problems though they differ in their manner of solution. What is meant here is that both the states have a large population having diverse languages, belonging to different parts of the land. The main emphasis is laid on educating the masses and eradicating the mass minds of superstition, prejudices and fanaticism.
- (iii) Thirdly both the countries aim at the development of a rational and objective spirit in their students.
- (iv) Moreover the educational explosion possesses many similar problems in both the countries. In particular, the case of secondary education for all and higher education for many raises the question of language. The problem is more or less the same: "Are local vernaculars to be retained as the means of instruction even when scientific subjects are taught at advanced level, or should a major world language be adopted for the purpose."

87. Kandel, I.L.: New Era in Education: Page 72.

^{86.} The world Year Book of Education, 1965: Chap IX: P. 302.

Difference

- (i) The main difference between these two countries lies in the acceptance of the fundamental principles of secularism. While Russia has accepted the Bradlaugh view of atheistic agnostic rational secularism which does not accept any sort of reconciliation with religious ideas and so take religion as "the opiate of the people," India on the other hand has accepted Holyoake's idea of secularism which implies respect for every religion or that no one should be restricted in the free exercise of his conscience. This difference is fundamental.
- (ii) The whole educational system is centrally controlled in Russia with one definite aim, the development of a completely secular atheistic communist ideology. It is not so in India. The Indian system is rather decentralised—the responsibility is shared by the states. The difference arises from the totalitarian form of government in U.S.S.R. and that of democratic liberalism in India.
- (iii) Moreover, in Russia there is every attempt to inculcate political ideas theories and philosophy in the educational system. The whole system is well-planned and well-organized from the elementary stage up to higher education. But India like other democratic countries attempts to keep politics out of education and this the Communist insists, is impossible. In India the education system has greater similarity with that of the U.K. having all sorts of schools, Government, aided, public, private religious institutions controlled by private bodies as well as private, secular institutions. These are not so well-organized or well-planned in India though there is move towards it. More over there is no attempt to inculcate any political philosophy in the educational practice prevalent though some influences may sometimes disturb the process.
 - (iv) It is also observed that there is a great difference in their organization of (i) Syllabi, (ii) Text books, (iii) Selection of subjects and (iv) The attitude of the teachers. Every attempt is made in Russia to inculcate. Secular principles which are conductive to the communist ideal. Thus (v) (a) the syllabi are formulated accordingly and no religious ideas are allowed to be introduced, (b) Text books

^{88.} Kandel, I.L.: New Era in Education: Page 74.

are prepared according to a definite aim and in a planned way, (c)
The methods and attitudes of teachers are also purely secular - they
are strictly prohibited from preaching any sort of religious views, (d)
From the early nursery stage to the higher stage practice is under the
definite observation of the party and (e) Subjects are intentionally
selected in order to develop this spirit in the young students.

Body Students

None of these features are present in India under her present set-up. It may be that the Educational Departments in India are not so directed by the state government to carry on such a militant move against prejudices and superstition and so there are all sorts of books prescribed on a variety of religious views.

- (v) Moreover in the U.S.S.R. there is no scope for religious instruction in any school for all schools are controlled and influenced by the single party Government. As prof. Kandel state: "indirectly however since the U.S.S.R. is dominated by the Communist party and since the character of the educational system is dictated by communist principles there is throughout the Union a tendency towards uniformity. In India, on the other hand, besides state schools, there are all sorts of private schools adminstered and run by private bodies where there is provision for religion education. There is Constitutional provision for this.
- (vi) But the Soviet Government has solved the problem of illiteracy and this has been a basic factor in the spread of the secular spirit. India has yet to utilise this means of spreading the scientific outlook and science education.

France

Although politically France is loyal to democratic principles and practices, it has developed a highly centralised form of government which in education, as in all other governmental functions, keeps all real authority in the hands of the national administration in Paris.

France resembles an authoritarian state in many respects. Lord Bryce once commented on this fact that the local people in France were not trusted to handle their community affairs and a former

Singh, Raja Roy: Education in the Soviet Union: Chapter II: Page 139-47.
 Kandel, I.L: New Era in Education: Page 74-75.

president of France admitted that France was a republic at the top but an empire at the base. But it differs sharply from an authoritarian State in its educational philosophy and objectives, to which reference will be made later.

The Constitutional Set-up

"The preamble of the Constitution of the French Republic states: "on the morrow of the victory of the free people over the regimes that attempted to enslave and degrade the human person. the French people proclaim once more that every human being, without distinction of race, religion or belief, possesses inalienable and sacred rights. It solemnly reaffirms the rights and freedom of man and of the citizen consecrated by the Declaration of Rights of 1739 and the fundamental principles recognized by the laws of the Republic."91

Further, the Institution of the Republic, Title I states about its sovereignty that:

Art 1: France is a Republic, indivisible, secular, democratic and social

Art 2: The motto of the Republic is liberty, equality and

Fraternity.....

Art 3: National Sovereignty belongs to the French People.92 Moreover, "the Preamble to the Constitution of 27 October, 1945 which is confirmed by the Preamble to the Constitution of 4 October, 1958 declares: "The Nation guarantees to children and adults equal access to education, professional training and culture. The establishment of free, secular public education at all levels is a duty of the state."93

This declaration of the French Republic as a secular democratic state passed through different phases which cannot be explained without reference to the separation of Church and State.

The Educational Philosophy of France

After the liberation of Paris in 1944, the entire French

91. Peaslee, J. Amos: Constitutions of Nations: Vol. II, Page 6.

93. World Survey of Education Book III: Page 477.

^{92.} Peaslee, J. Amos: The Constitution of the French Republic Adopted by the National Constitute Assembly, 1946: Page 7.

educational system was reorganised and re-modified to adopt the educational institutions to the changed economic and social condition. The fundamental principles underlying the whole reform are set forth and confirmed finally by the Third Republic. The most outstanding of them may be summarized as follows:

- (a) "Educational justice" requires that all children be entitled to the maximum development of their personality. The democratization of education means that the good of all is best served when individual aptitudes define the course of education. The distribution of social tasks is dependent not on social position but upon the capacity to fulfil them.
- (b) Secondly educational equality recognizes that all social tasks must be accorded equal status. Manual labour, practical intelligence and vocational education are every bit as dignified as the more traditional types of training.
- (c) Education must be founded on the latest physiological knowledge of how people best learn. This involves provision for instruction of abnormal children. It means that all education should take place under hygicnic conditions and amid circumstances that are conducive to learning.
 - . (d) The principle of educational orientation is basic to a discovery of individual aptitudes as they relate to social needs.
 - (e) The formation of the man, the worker, must not harm the formation of the man as an individual. It stresses that the education of the individual as a member of the human race must not be lost in the development of purely personal power.
 - (f) A general education unites men whereas specialized education tends to separate them. In a democratic state, where every worker is a citizen, specialization must not become an obstacle in the way of understanding broader problems, a wide and well grounded cultural training frees man from the narrow limitations of the technician.
 - (g) The school must therefore become a centre for the dissemination of general culture, modified of course, by the needs of the locality in which education takes place. "As the depository of thought, of art, of a past civilization, the school must transmit these

and acquisitions at the same time that it is the active agent of progress and modernization. It must be the point of meeting, the cohesive element which ensures the continuity of the past with the future."

Separation of Church and State

In France the Protestant minorities and the Huguenots were an important factor in the development of the secular influence. The Eighteenth century philosopher Montesquieu, in his famous work, "The Spirit of the Laws," forcefully attacked the notion "there ought to be religious uniformity in a stage." Voltaire protested against the religious prejudice and bigotry of his day and Rousseau rejected the exclusive domineering type of religion which hampered the development of social cohension based solely on citizenship. Despite these voices of protest it was not until 1745 that the Protestants were permitted to worship freely and the death penalty for religious dissent was not removed from the books until 1762.96 Even in the nineteenth century, the church held a fairly strong position though the rationalist leaders in the public life of France declared in 1830. "Religion has need of one thing only, Liberty. Its strength is in the conscience of people and in the support of Government." Montalenbert declared the objectives of the move in the sologan: "Religious liberty, sincere and equal for all, without privilege for against Catholicism, or Free church in a Free Nation."98

After 1870, the movement of anti-clericalism played an important role in French politics. In the twentieth century the Third Republic passed the Association Act 1901 which provided that "no religious order could exist without the approval of the government and no unauthorized order could teach in the schools." The Separation Act of 1905 abolished the State church and required that within 10 years all the teachers in State School must be laymen." But a decree in 1942 cancelled the Association Act of 1901. The present position however is that though constitutionally the church and state have been separated, yet the church enjoys the freedom to teach and preach privately.

^{94.} Kandel, I.L: Studies in Comparative Education: Page 120.

Smith, D.E: India as a Secular State: Chapter V.
 Keller, Adolf: Church and State on the European Continent: Page 302.

^{97.} Kandel, I.L. Studies in Comparative Education: Page 210.

^{98.} Keller, Adolf: Church and State on the European Continent: Page 304.

^{99.} Kandel, I.L. Studies in Comparative Education: Page 265.

However, by and large, in the twentieth century the liberal forces, liberalism, socialism, communism, nationalism etc. have made secularism a common feature of government and social organization in different countries of the world. In the communist countries like the U.S.S.R. and China, secularism gives practically no concession to church and religion, while in countries like U.S.A., and France, the church enjoys freedom to teach and preach privately and a good number of schools are run by the churches.

Educational Practice: Secularism in Education

France provides an example of a democratic country which has deliberately chosen to have a highly centralised and bureacratic government. The apparent paradox of a free people, loyal to the ideals of democracy which permits itself to be governed by a complex bureacracy controlled in the capital city has puzzled many observers. Russia has set up a system which seems to be decentralized but is in reality rigidly centralized, in order to maintain the power of a single party in control of the state. France has the most completely centralized system of education in Europe and yet has not used this school system to control the people as the schools of Russia are used. The French have chosen to organize their government and their school system in this manner in order to secure unity among their people and to preserve something that is very important to them, the ideal of the "general culture" of France.

The present system of education in France is virtually a creation or re-creation of the Third Republic. It is marked by two characteristics the first is control of education in the hands of the state authority on the principle introduced by Napoleon in 1808, the second is its triple division or the co-existence of elementary, vocational or technical and secondary systems side by side, each administered by separate sections in the Ministry of Public Instruction. From the point of view of administrative control and of the definition of aims and purposes, the French system is national. From the point of view of articulation and the provision of opportunities, it still continues the division into one type of education for the masses and another for the privileged few with tenuous links between the two. 100

The present system rests on the reformed and reorganized educational set-up recommended by the Algiers Commission in 1944 and the Longevin Commission of 1946 and the Dolbos Public Act of 1949. The equivalent of the 1944 Education Act in England. However the Public education in France is a function of the State. It is under the supervision and control of a Ministry of National Education headed by a cabinet minister, who is appointed by the Premier, approved by the President of France and responsible to Parliament. 101

But this system of public education is paralleled by a system of private education. The establishment of private schools is carefully regulated, not in order to ensure the monopoly of the state but to guarantee the quality of education. A private school is one which receives no financial assistance of any kind from any public authority local or central.

It is emphasised that private schools may be established by individuals or associations even of secular priests - that is, priests who have not taken the vows of a religious congregation. No private school may be opened without strict inquiry by the local and state authorities and no foreigner may establish a school without the permission of the Minister of Public Instruction. The opening and conduct of schools are carefully governed by strict regulations which require that the buildings are adequate hygienically that the teachers are French, and have the same qualifications as teachers in public schools etc. Beyond this, private schools are free to organize their time tables, courses of study and to employ whatever methods of instruction they please, subject only to the restriction that books prohibited by the Higher Council of Public Instruction may not be used for class instruction or prize distribution.

Secularism in Education

Education in France as it has already been seen, from the very first had been defined and controlled by ecclesiastical authorities and "for centuries neither definition nor control was questioned, this meant that for a thousand years the aims and accomplishments of French education responded almost exclusively to the ideals of the

Catholic Church."¹⁰² As evidence of this move state subsidies to the church were all withdrawn, and most of the public schools were completely secularized. Though this was vehemently opposed by the Papacy and the French Republic was forced to retreat from its original position regarding its control of places of worship, the separation of Church and State was complete.¹⁰³

Thus in France it is also seen that the main feature of secularism in education means separation of education from the control and influence of the church. Hence secular education in France is more or less the same as that of U.S.A. or U.K. in its fundamental feature. And the basic ideologies of French secularism are also the same i.e. (i) Religious Freedom or Freedom of conscience, (ii) Fundamental Rights, (iii) and education separated from the influence of religion (iv) No special privilege to any denomination sect.

These ideologies are again based on the fundamental principles of Liberty, Equality and Fraternity.

Religion in France

In religious matters the state has adopted a policy of neutrality, so that religion is not taught in any public school. To most religious bodies, the advocacy of such a policy is tantamount to practising godlissness in the schools, or at least agnosticism. The Ministry replies that the only morality which can safely be taught is one which approximates to the French concept of the honnete homme (the honest man), a man imbued with the best that moral if not theological philosophy has produced. At any rate, denominationalism is now highly objected to in modern France and it is restricted to private schools. Most of the private schools are staffed by Christian teachers who come under the authority of the church. No school can call itself Christian if it has not been established or approved by the church, and is not under its supervision. "The Bishop is thus the head of all teaching staff whether secular or ecclesiastical and teachers are required to receive his representatives and accept their instructions."104

^{102.} Kneller, F.O: Education in France: Comparative Education: Page 203-240.

Carter, Gwendolen M, & others: The Government in France: Chapter Religion in France.

^{104.} Moahlman, H.A & Roucek, J.S: Comparative Education: P 211.

The Education Commission of 1946 submitted its report which has been enacted as a Law which deals with various problems of the contemporary educational system and suggests measures for reform and reorganization which are as already mentioned, more or less in line with the secular democratic ideals.

Controversies over the Church Influence

France traditionally being the oldest daughter of the Church is an over-whelmingly Catholic country and most Frenchmen are Catholic in the sense that many Americans are Protestants. But they resent the interference of the Church in politics and they are simultaneously both Catholic and anticlerical. Moreover in contrast to the United States and Great Britain where in recent generations religion has not constituted a political issue of major importance, the position of the Catholic Church in France has been a subject of bitter and perennial political controversy. But the patriotic service of the Church in world War I changed the position and there was hope that the issue would disappear from French politics.

The persistence and bitterness of the clerical issue has been one of the tragedies of French politics. For the religious division has cut across natural, political and economic divisions and impeded the growth of large parties based, as are the British parties on a single major issue or, as the American, on an appeal to many different groups. Instead the hostility engendered by religious controversy makes it extremely difficult for men who are in agreement on every other issue to work together.

A more serious educational controversy is an inheritance from the time when the Catholic church was generally suspected of hostility to the Republic and when the Republican Government felt it necessary to restrict the Catholic teaching orders and to develop a system of free, public, lay education on the primary level. Republican statesmen were convinced that children educated by the Church would grow up to be the supporters of the clerical and anti-Republican groups and that only a school system which was Republican politically and neutral theologically could create a generation of citizens devoted to the Republic. To the leaders of the Church, however, the godless secular schools of the Republic seemed anything but neutral and every effort had to be made to

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restrict their influence. Thus three important phases are noticed in the relation between church and school in France.

The first phase shows a definite opposition between two school systems, i.e. public schools run by the State and those managed by the Church. Although the Church could not reconcile itself to this division of control in education and denounced the public system as godless and immoral, there seemed to be no visible possibility of changing the balance in her favour. The State system became a national tradition and four-fifths of the compulsory age groups attended secular schools.

The second phase starts with the defeat of France in 1940 which radically changed the situation in favour of the Catholic tradition. It was during Marshal Pétain's rule, that the Catholic party were highly patronized and the public secular system of education was condemned. Pétain wanted to replace the whole school system under the control of the Catholic Church and introduced religious instruction as a compulsory subject into all public schools. The voluntary Catholic schools received grants from the state and thus the historical dualism was mitigated in favour of the Church.

But this was an open violation of the French Constitution and aroused strong opposition among teachers and parents. The resistance movement was a coalition of all patriotic Frenchmen, including Catholics, Socialists and Communists. After the liberation the three parties formed a coalition Government which shelved the problem of religious instruction and made grants to Catholic schools in order to preserve the unity of the Resistance. The Catholics naturally wanted to preserve the advantages they won under Pétain, whilst the Secularists demanded a return to the Secularization law of the third Republic.

But the Catholic schools still receive the grants assigned to them by Pétain and religious instruction is still imparted in public schools by chaplains appointed by Pétain. But although the Chaplains have the right of entry, their salaries were suspended and religious instruction has to be given out of school hours on Thursdays, as was the general practice even under the Secular law. But "the situation is admittedly a temporary compromise and the French parties are sharply divided on the way in which the old

dualism should be resolved."105 The Communists favour a state monopoly with prohibition of denominational schools under Church control, while the Catholics want to integrate the voluntary Catholic schools within the state system with general acceptance of religious instruction and Church influence. But as Prof. Hans remarks, it seems that "neither of these radical solutions can be realised in the present systems is the only compromise possible without splitting France into an open civil war."106 with this main problem of French education yet unsolved, France has returned to her old system of centralised administration and resumed the reforms interrupted by the war. The historic struggle continues between the French left and Catholicism on the problem of religious instruction in the schools. Political parties representing both sides naturally consider the problem to be more than pedagogical, "The church today is fighting for its life and for its fundamental influence on education and it will naturally not only resist all efforts to bar religious training from the schools but will seek constantly to expand its own endeavours."107 As Prof. Kandel brings out, supporters of denominationalism in France have always fought for state subsidy of private education.

Recent Trends

All the moves toward breaking down the traditional Separation between elementary, secondary and technical education have had results in widening the educational opportunities and increasing the number of individuals who seek more than a minimum elementary school education.

The modern emphasis is on science and technical education, towards modernization in methods and curriculum—making. France has also to face the criticism that too much emphasis is being placed on intellectual training and too little on character formation and training for emotions.¹⁰⁸

Comparison with India

On the basis of the above analysis, the main points of affinity between France and India in respect of education may be noted as follows:—

^{105.} Hans, Nicholas: Comparative Education: Page 292.

^{106.} Ibid.

^{107.} Moehlman: Comparative Education: Page 210.

^{108.} Cramer and Browne: Contemporary Education: Page 297.

- (i) The great similarity between these two countries lies in the principle on which the whole system of education is reorganised: rationalism, freedom of thought and equality of opportunity, irrespective of seet and denominations.
- (ii) Secondly there are denominational sects in France, though not as many as in U.S.A., which create the problem of a pluralistic society. As Hinduism is the majority religion in India, the Catholic church is the major religious power in France and most of the French people are Roman Catholics, the difference being that Hinduism is not an insitutionalized religion.
- (iii) The influence of Church and church-conducted schools in France is strong and people on the whole prefer these schools to secular schools. The reason is that the parents themselves select these schools in lieu of secular public schools. A similar tendency is observed in India also. Many parents prefer Missionary schools, Ramkrishna Mission Schools, Jain Schools, Sikh Schools etc.
- (iv) There are many private schools managed by the Church running parallel to state controlled secular public schools. These are organized and maintained either by private fund or by grant from the Government in the same way as is found in India. 110
- (v) In France some private schools are very progressive and have served as a stimulus to education throughout the country and have done interesting work, using new methods and materials. Some private technical schools have made contribution to education theory and practice. ¹¹¹ This presents a common feature with India too. In India, it is the private Institutions e.g. the Santiniketan school of Tagore, Sabarmati School of Gandhiji, schools established by the Ramkrishna Mission, Birla Schools, Tata Schools, of newly established technical schools etc. which serve as fields of experimentation in education.
- (vi) In France parents and churches are expected to provide religious education privately to their wards. India also follows the same principle of neutrality in religious instruction.
- (vii) Moreover, problems facing France in her new move towards radical reforms in her educational system are not different from those

^{109.} Cramer and Browne: Contemporary Education: Page 102.

^{110.} Ibid.

^{111.} Ibid, Page 103.

which perplex educational authorities in India too. The more acute are problems of shortage of school buildings, shortage of trained teachers, size of the student population, the economic condition of teachers and many more. India too has similar problems in addition to her specific problems like those of students unrest and indiscipline.

Lastly trends in both the countries seem to be more or less similar i.e there is a move towards the creation of youth movements by the Ministry of National Education whose task is to establish in all the great cities cultural centres for the popularisation of culture among adults and to create cultural institutes and youth centres to be at the disposal of all youth movements. Moreover there is a recent move for Technical and Vocational education in the French system. As is stated by Dr. Hans: "In the second cycle of determination from fifteen to eighteen years the adolescent either enters a practical training or apprenticeship in agriculture industry or commerce or a theoretical branch which includes a technical section side by side with a classical, modern or artistic......" "Thus within a generation France has changed her attitude towards technical education from previous neglect to a full recognition of equivalence with traditional secondary education....." India is also initiating the same move.

Difference

Inspite of all these affinities India differs from France in its system on the following few points:—

- (i) The most striking difference that is observed between France and India is that India does not have any institutionalized religion at all and so she does not have any bitter feelings against any religious body or organisation and hence there is no movement such as France has in her anticlericalism.
- (ii) Secondly, another important difference is observed in the organization of the existing educational system in France where the state co-operates indirectly in implementing religious education to pupils, to the extent of holding no school on Thursday. In some provinces the French government has even been compelled to refrain from imposing the principle of neutrality and laicity in

^{112.} Hans, Nicholas: Comparative Education: Page 304.

^{113.} Kandel, I.L. Studies in Comparative Education: Page 121.

education. In the restored provinces even the elementary schools are organised on a strictly denominational basis, Catholic, Protestant and Jewish, and even the normal schools are denominational (Catholic, Protestant) and candidates are admitted to institutions of their own faith.¹¹⁴ This is not so in India.

- (iii) The controversy over religious instruction is not the same as in India or U.S.A. The controversy in France is of a more acrimonious nature because of the opposition between the Republican Secular Government and the Catholic bodies. As regards religious instruction there is arrangement for the parents and the Church to take over the responsibility.
- (iv) As France provides an example of a democratic country which has deliberately chosen to have a highly centralised and bureaucratic government many of the problems are easily solved in France, in contrast to other countries or India specially. It becomes for the Ministry of National Education to meet problems for a single decree can be made effective in every school in the national system.
- (v) France has a full fledged national system of Education, controlled and managed centrally. But India has not yet been able to solve this problems and she still struggles with the question as to what a national system of education really entails. India suffers from lack of uniformity in different courses, management, organization, syllabus methods and even teachers education course.¹¹⁵

From the foregoing analysis and comparison, the main findings may be summed up as follows:—

India bears great affinities with countries like the U.K., U.S.A., and France. She has accepted like these countries democratic liberalism, as her philosophy of state.

India, having liberal democracy as her philosophy of state bears great affinities with countries like U.K., U.S.A. and France. All these countries have the same philosophy of state and have accepted the Holyoake type of secularism as a kind of functional solution of the problems which face a pluralistic society in a multi-religious country. Most of these liberal countries, have adopted the attitude of giving

115. Ibid, Page 123.

^{114.} Kandel, I.L: Studies in Comparative Education: Page 121.

religion a lease of life by accepting it as a "private affair" but in public life there is no place for religion. India too tries to follow this attitude in toto.

Consistently there is an increasing demand in all the above countries as well as in India, to include religious instruction in some form or other in the school. It is suggested in every country that the responsibility of public education should extend only as far as concern for "moral and spiritual values" and that explicitly religious subject matter should be excluded. Besides, it is felt everywhere that the trend to introduce spiritual and moral instruction is not without reason. It is now the accepted truth that those are the fundamental basis of human personalities.

It has also been seen that nowhere in the above countries the problem of secular education been completely solved. In all these countries like India secular education runs parallel with religious education in certain private institutions. Hence secular education is seen to differ in quality from country to country.

Moreover there are various controversies in every country as to the line of demarcation between secular and non-secular education. Some again hold that there is nothing like secular and non-secular. The distinction is a matter of our own convenience.

The only difficulty that seems acute is that while the above countries have a definite educational philosophy, India is still perplexed with the quest: what should be the philosophy of education in a changing society. Again while all these countries have their well-planned national system of education, India is not yet certain as to the exact form of her national system of education. Moreover while in India secular education in India is a natural affair, it is not so in the above countries. There is the problem of separation of church and church influence on educational system is paramount. India, by following these countries can abolish the principle of non-interference on religious neutrality by introducing some sort of provision in the school syllabus like Agreed syllabus or Released time table etc.

Now while India agrees with the above mentioned countries in many respects, she differs from Russia like all other democratic countries, on the acceptance of the fundamental principle of secularism. Russia has accepted the Bradlaugh view of atheistic agnostic rational secularism which does not compromise with any sort of reconciliation with religious ideas. Moreover India differs from Russia in having no centrally controlled educational system with one definite aim. Besides political, ideas are important factors in the Russian system of education, but India attempts to keep politics out of education. Again while there is a militant move in Russia for the spread of secularism of every sort India does nothing actively for it.

Inspite of all these differences and short comings India can think out a plan for secular education and this should not be an impossible task.

CHAPTER 8

An Empirical Survey

Need for the Questionnaire

The main purpose of the study was to find out a positive content for the concept of secular education. But how could this be done? The historical and philosophical methods applied in the study related to the past. They could also provide a positive view as to the evolution of the secular idea. But what the people in general at present think of it and what meaning they attach to it could only be known empirically. Hence by an empirical investigation an attempt has been made to know the mind of the people and in doing so a tool i.e. questionnaire has been made in order to analyse the concept psychologically and thereby to add objectivity to the study.

Preparation and Description of the Questionnaire

The questionnaire was prepared to get answers to some specific questions raised there. It was a difficult task to give a proper shape to the questionnaire. Any how, when it was prepared it was tried out with a group of fifty persons mostly concerned with education in Shilong, where the investigator is working and received responses which assured her that the questionnaire would work and serve the purpose for which it was prepared. On this assurance the questionnaire was finalised and distributed all over India.

The questionnaire was categorised into eight sections in the following way:

- (i) The meaning or definition of secular education.
- (ii) Values of objectives of secular education.
- (iii) Procedures of inculcating these values.
- (iv), (v), (vi), and (vii) Programmes to be carried out by the school, the home the community and the state.

It was classified into above sections according to the following purposes which may be described sectionwise as follows:—

Section I: The first section of the questionnaire dealt with the definition of secular education. With the purpose of defining the concept positively it was analysed and described from five view points e.g. religious, ethical, social, practical and philosophical. In doing so the investigator had mainly relied on the literature available on the concept¹ and an attempt has been made on follow the direction given in Spragner's types in Allport's study of personality. However the concept has rather been described than defined in order to see which meaning seems more appropriate to people in modern society. These five view points again have been taken as five aspects to mean the following:

- (a) The religious view point here would refer to that idea which would take the word "religion" into consideration in some form or other.
- (b) The ethical view point would refer to those ideas or statements which emphasize the development of conduct or character as the fundamental aim of education.
- (c) The social view point would mean love or relation with people whether one or many.
- (d) The practical view point would refer to those statements which imply practical utility, efficiency or success in life.
- (e) The philosophical view would refer to some principles, values or aims of life as a whole. It would also refer to a rational and critical outlook, love for truth and wisdom etc.

Under these five view points again twenty five statements have been collected from the literature available, which may be regarded as items or statements. The purpose of this classification is to see the tendency of different groups to different view points. The highest point of agreement by calculating the total number of score on the statement has only been considered. It has been done by using the five points rating scale indicating 5 on the highest point of agreement and 1 at the lowest point of disagreement. As the main purpose is to

2. Allport - Vernon - Lindzey: Study of Values: Page 3-5.

Encyclopaedia of Religion and Ethics: Page 347-50 and Encycolpaedia of the Social Sciences: Page 631-34.

seek agreement, total score has been taken into consideration and the cases of "no response" have not been considered. The main consideration in Section I, has been to see which of the 25 statements secure the highest point of agreement. In doing so, the simple process of getting total score per item per group has been calculated and compared.

Section II: Under this section the purpose was to find out the aims and objectives of secular education or what values this involves. With this specific purpose some appropriate values have been selected from the literature on secular education. Under this section there are altogether ten items of which five most essential ones are to be selected by using the simple process of putting tick marks against the items that seem appropriate for the changing society in India. On the basis of this selection the highest score per item is counted from each group.

Section III: Section three deals with the methods or procedures for implementation of the values selected. It thus seeks answers to the question: How can these values be inculcated in the students?

There are altogether nine items which have been selected in consultation with some experts and also guided by reading of appropriate literature on the problem.

Each item consists of a statement concerning an approach to the problem and the reaction of the people was sought to these statements by a simple process of writing Yes/No against the item. On the basis of the highest agreement the percentage had been calculated to measure the weight. There were cases of no responses also, but these were not been given any consideration.

Section IV: Section four deals with the problem: How and in what way the school can help to inculcate secular values amongst the students. In order to find out answers to the above query a few programmes were chalked out consisting of nine items.

 ⁽a) Mason, E. Robert: Moral Values and Secular Education Chapter VII and VIII.

⁽b) Benjamin, Harold: Educational Values in Modern Philosophies of Education.

⁽c) Brubacher and others: Public Schools and Spiritual Values: Chapter VII and VIII.

⁽d) Brubacher, J.S: Modern Philosophies of Education: Chapter V.(e) Dowey, John: Moral Principles in Education: Chapter V.

Each item gave some idea of a concrete way by which the programme for secular ideologies might be carried out in an effective way. The content of the item had been selected in consultation with some persons experienced in the field.

The whole list of the items has been classified into 3 subsections: (i) Items indicating the activities which are being carried out in the school; (ii) items which the schools can do, but it not doing and (iii) the items which do not seem possible for the school to carry out. On the basis of this type of choice, people have been asked to use three symbolic letters: A, B and C indicating the above three possibilities. In each case, under each item, the highest point of agreement has been considered only and so the highest percentage per item is the main concern here.

Section V: Section five deals with the problem as to how and in what way the home can help to make the programme for secular education effective. Here also some statements have been made to introduce the idea of home participation in the programme. There are altogether ten statements or items which again have been classified into three sub-sections A, B and C implying (a) what the home is doing, (b) what the home can do but is not doing and (c) what is not possible for the home to do. So the process adopted here is the same as in section IV. The highest point of agreement is the main concern.

Section VI: The problem under this section is: How and in what way the community can offer its help to make the programme for secular education effective.

The process of selecting of the items and classification into three sub-sections A, B and C is the same as in the section IV and V. Here also the main concern was with the highest point of agreement. The highest total percentage was the main consideration and hence the cases of no response were excluded intentionally.

Section VII: Under this section the problem dealt with is: What the State can do practically and in what way it can make the programme successful. A few statements have been formulated in consultation with some literature and suggestion from experienced persons in the field. The total number of items are ten. Each item is nothing but a statement giving some concrete suggestions in what way the state can offer its help. The process of assessment is

different from the above three i.e. IV, V and VI. Here the simple process of writing Yes/No had been adopted on the basis of which the highest percentage per item per group had been counted.

Distribution of the Questionnaire:

Opinions were collected from people who are directly or indirectly concerned with educational problems. The following groups were contacted:

- (1) Planners and Administrators.
- (2) Education Officers.
- (3) Research Officers.
- (4) Principals of Teachers' Training Institutions.
- (5) Lecturers in Education.
- (6) Principals and Head Masters of Higher Secondary and High Schools
- (7) Assistant Teachers.

The distribution was conducted in the following way:-

Nun	nber of the Group	Distributed	Received
1.	Administrators	50	20
2.	Education Officers	50	20
3.	Research Officers	50	20
4.	Principals of Colleges	100	20
5.	Lecturers	100	40
6.	Principals of Schools	100	25
7.	Teachers	100	45
	Total	550	190

The above people were selected with the expectation that they being experienced persons the investigator would get a good response. But out of 550 questionnaires distributed only 190 responses were received. Moreover, as most of the responses received are from training colleges, High and Hr. Secondary Schools, Education Departments, Ministry of Education, Education Departments, Research Bureaus in Assam, Bengal, Bihar, U.P., Delhi, Punjab and Rajasthan, the results may be said to be a fair sample only of Northern India and not the whole of India.

First Analysis

Table 1: Showing Scores Received by Different Definitions in Different Groups

		A THE PERSON NAMED IN									-
tems	Items Definitions	Aspect	G.1 $N=20$ Score	G.1 G.2 G.3 N=20 N=20 N=20 Score Score Score	G.3 N=20 Score	G.4 N=20 Score	G.S N=40 Score	G.6 N=25 Score	G.7 N=45 Score	G.1 G.2 G.3 G.4 G.5 G.6 G.7 T. Group $N=20$ $N=20$ $N=20$ $N=20$ $N=40$ $N=190$ Remarks Score Score Score Score Score Score $N=20$ Score Score $N=20$ $N=20$ $N=45$ $N=45$ $N=190$ Remarks $N=20$ $N=$	Remarks
1:	Secular education means a of education from the curriculum of which religious instruction has been	Religious	88	46	45	88	86	29	117	464	E .
73	It is that system of education which provides instruction in all religions.	-op	88	04	47	39	8	26	135	457	22
6.	Secular education is purely anti-religious godless education.	Practical	26	20	27	24	43	31	SS	526	24
4	Secular education is that system of education which is not a religious or anti-religious education but only	Religious	57	63	62	2	124	69	141	296	91
s.	A genuine form of secular education will provide respect for all religions.	-040	\$	91	4	83	181	102	204	827	1
9	A secular system of education will involve ways of thinking and living appropriate to a religiously heterogenous society.	Social	23	83	82	8.4	164	83	195	6	e and a
1											(Contd.)

It is teac info	Definitions	Aspect	N=20	N=20 Score	N=20 Score	N=20 N=20 N=40 Score Score Score	N=40 Score	N=25 Score	Score	N=25 N=45 N = 190 Kemarks Score Score T. Score	Kemans
Info	It is that system of education where teaching of religion should be purely	Practical	73	لا	19	75	133	83	161	599	10
A s lies	informative and objective. A secular system of education implies a code of ethical conduct for the common good.	Ethical	\$5	8	83	83	164	103	188	786	2
Sec stre mou	Secular education is the process that stresses on a practical and social morality based on reason and intelligence.	Ethical	æ	F	81	8	159	109	189	992	8
Pur	A secular system of education is purely one that builds character and emphasises on the development of qualities of life.	Ethical	2	88	2	5	135	86	EI	\$89	∞
11. Sec edt. Pla Fai	Secular education in that system of education which implies conduct in place of Belief and Truth instead of Faith.	Ethical	8	8	2	69	117	25	154	631	2
12. The with an an pri	This system of education is concerned with the development of some human values and emphasises on the principle of co-existence, cooperation and natural understanding.	Philoso- phical	82	18	88	18	251	101	192	E	

-	Domonto	Nemarks	7	9	7	6	15	II	(Comes)
	T. Group	T. Score	869	727	869	673	603	638	
	G.7	Score	188	190	176	171	151	161	
	6.6	Score	16	96	25	73	2	08	-
	G.4 G.5	Score	138	140	138	132	126	131	
	G.4 N-30	Score	02	82	4	92	99	2	1
	G.3	Score	47	22	F	20	63	2	
		Score	69	20	42	4	19	89	
	G.1	Score Score	89	19	19	29	09	02	-
San Start State of Street, Str	- Bank and the second	Aspect	Social	Socio- ethical	Social	Social	Philoso- phical	Practical	
		Items Definitions	This process of education mainly deals with social setting and social efficiency in education which stresses getting along with people of diverse caste, creed and community.	This is an education for responsible living and good citizenship.	It is that system of education which stresses the sensible awareness for others as personalities and a right relationship between the individual and his environment.	Secular education is education for mental discipline for free and easy communication between people of varied backgrounds.	It is an education for developing critical and analytical thinking.	That education will be called secu- lar which is scientifically oriented and aims at the objective and scientific understanding of nature and life.	
		Ite	13.	14.	15.	16.	17.	18.	1

(Contd.)

Items	Items Definitions	Aspect	G.1 $N=20$ $Score$	G.2 G.3 G.4 G.5 G.6 N=20 N=20 N=20 N=40 N=25 Score Score Score Score	G.3 N=20 Score	G.4 N=20 Score	G.5 N=40 Score	G.6 N=25 Score	G.7 N=45 Score	G.7 T. Group N=45 N = 190 Remarks Score T. Score	Remarks
19.	Secular education is a method which emphasises the idea that from free and unrestricted inquiry man may come to know the truth and the truth will make him free.	Philoso- phical	SS	29	61	67 115	115	19	155	581	17
50.	This education purely stresses on modernization in methods, practices and outlook of teachers.	Practical	4	48	55	43	8	69	132	476	70
21.	That secular education is nothing but education for practical efficiency involving the principle - "learning by doing":	Practical	83	37	42	36	88	51	103	370	23
23	Secular education is that system of education which is not concerned with any absolute value but emphasises on the relativity of all truths having meaning and significance derived from the facts of the case.	Philoso- phical	23	84	22	94	25	02	162	\$25	19
gi al	Secular education is exclusively a general type of education which stresses the principles of successful living on the part of the individual in relation to his self, society, nation and the world as a whole.	Social	55	26	63	63	116	8.7	181	621	14

(Contd.)

Items	Items Definitions	Aspect	G.1 N=20 Score	G.2 N=20 Score	G.3 N=20 Score	G.4 $N=20$ Score	G.5 N=40 Score	G.6 N=25 Score	G.7 N=45 Score	T. Group N = 190 T. Score	G.1 G.2 G.3 G.4 G.5 G.6 G.7 T. Group N=20 N=20 N=20 N=20 N=40 N=25 N=45 N=190 Remarks Score Score Score Score Score T. Score
12.	24. Secular education is that system of education which stresses on the prin ciple of (i) Confidence in the Authority of man and (ii) Moral Freedom.	Philoso- phical	20	20	62 62 104 70	62	104	02	159	267	18
শ্ন	Secular education is purely an education for intellectual integrity which places Truth above conformity and a passion for Social justice in group and national relationship.	Philoso- phical and Ethical	19	62	52	66 119	119	23	154	628	£1
Indic	Indications Group 1 — Education Administrators	ators									

Education Administrators	Education Officers
- Ed	FA FA
Group 1	General

Principals of Training Colleges Research Officers Group 4
Group 5
Group 5
Group 6

Principals of High and Higher Secondary Schools Lecturers in Education

Assistant Teachers

Second Analysis

Table 1: Showing Differences per Group in the Highest and the Lowest Scores on the Respective Items

	Highest Conses	I countries Consume
	Tighest scores	LOWEST DCOPES
	84: Item 5	26: Item 3
	91: Item 5	20: Item 3
	88: Item 12	27: Item 3
	93: Item 5	24: Item 3
	181: Item 5	43; Item 3
	109: Item 9	31: Item 3
	204: Item 5	55: Item 3

Third Analysis

Table 1 : Showing Groupwise Differences in Consideration per Item

1			aule 1 .	SHOWILL	dno io s	TIPE DITTE	il cinces in	I Company	Table 1. Showing Groupwise Principlices in Construct arion per recin	er recui			1
Group	Ist Consideration	ation	2nd Consideration	ation	3rd Consideration	ration	4th Consideration	ration	5th Consideration	ation	6th Consideration	ration	
	Score	Item	Score	Item	Score	Item	Score	Item	Score	Item	Score	Item	
19	28	5	82	9	62	12	82	6	75	∞	73	7	
G2	16	5	83	00	83	9	81	12	68	14	11	6	
63	88	12	83	00	81	6	11	15	75	9	74	13	
G4	93	8.	87	9	83	∞	83	41,	81	12	9/	16	
GS	181	2	164	9	164	8	159	6	155	12	140	14	
95	109	6	103	00	102	8	101	12	86	10	96	14	
G7	204	S	195	9	192	12	190	13	. 189	6	188	80	
Contraction of the last	The second second								1				1

SECTION I

Analysis of the data dealing with Section I of the questionnaire. on the definition of secular education:

Analysis

Table No. 1, represents the analysis of the 25 statements defining or describing the concept of secular education in five different ways. The responses have been analysed groupwise—frequencies have been turned into scores per item per group. So this first analysis in the Table I gives a total impression regarding the statements having more on less importance according to the consideration of different groups.

This total result into different scores per group, has been further analysed in the second chart under this table. By this second analysis an attempt had been made to compare the highest score and the lowest score per group and thereby to see if there is any tally between the result of the first analysis and the second analysis.

Further in order to confirm the result, there is third analysis of the results according to the order of consideration as first, second, third, fourth, fifth and sixth consideration per group per item. It shows a complete picture regarding the differences of choices per group.

From the first analysis it is observed that the statement No. 5, carries the highest score of 827 having the first rank of order. The second score that comes in the picture is on the statement No. 8 having the total score 786, the third score is on the statement No. 6 having score 779, the fourth score in the same way is on the statement No. 12 which carries the total score of 777, the fifth one again is 763 on the statement No. 9, while the statement No. 14 comes sixth in the list having a total score of 727.

Observation from the second analysis is rather interesting. It shows the total picture of different groups according to their first consideration and last consideration. It is noted that the item No. 5 carries the highest score of group 1, group 2, group 4, group 5, and group 7 unanimously. Only group 3 and group 6 differ in placing their highest score on items No. 12 and 9 respectively. But on the other hand the lowest score with each group is all the same *i.e.* the item No. 3.

Further the observation from the third analysis may be noted as follows:

The first consideration of five groups (1, 2, 4, 5 and 7) are on the statement No. 5, while the first consideration group 3 and group 6 are items, No. 12 and 4 respectively.

The second consideration of four groups (1, 4, 5, 7) is on the item No. 6 while the item No. 8 is the second consideration of the remaining three groups (2, 3 and 6).

But there is variety of difference observed in the selection of the third definition. Groups 4 and 5 agree in placing the third importance to the item No. 8, while groups 1 and 7, and place it on the item No. 12. The other three groups differ in their selection of the third definition.

The similar is the case in respect of the fourth definition. Selection varies from group to group. Only group 1 and group 5 select the item No. 9 as their fourth consideration and group 2 and group 6 prefer the item No. 12 as the definition of fourth importance. As regards the fifth consideration of the respective groups, there is a great deal of difference in the selection of the items excepting group 4 and group 5. These two groups agree in their selection of the item No. 12 as the fifth definition. The similar is the case regarding the sixth consideration of the respective groups. Only two groups e.g. group 5 and group 6 are one in their selection of the item No. 14 as the sixth definition. The remaining groups differ in placing their stress on the sixth item.

Another important observation is that the item No. 5 which comes first with the other groups is nowhere in the picture with group 3, their emphasis lies on the No. 12, 8 and 9 as first, second and third while the items 15, 6 and 13 take respectively the fourth, fifth and sixth place according to this group's evaluation.

Interpretation

The foregoing observation may be interpreted in the following way:

The first overall analysis shows the item No. 5 to be of great importance in finding out a suitable definition for secular education in India. This is that "a genuine form of secular education will

provide respect for all religions." The lowest score in this overall picture is on the item No. 3 i.e. "secular education is purely antireligious godless education." It shows that in India the religious aspect of the concept is more important than its opposite sense. It does not mean that the concept means something purely antireligious as militant Russia thinks. This idea of implying "respect for all religious' appeals to and is accepted by most of the groups.

The second analysis also confirms this result. It shows that the highest score of most of the groups is on the statement no. 5 and the lowest on the item No. 3 which is unanimously accepted. It further confirms the result that secular education in India can never mean anti-religious education. So the religious aspect of the definition has been given more prominance than that of the others.

The third analysis also supports this finding, since the first consideration of five respective groups is on this very statement.

The second score in the overall picture is on the statement: That secular system of education implies a code of ethical conduct for the common good." It comes under the ethical aspect in the total picture and shows that the second important point to take into consideration for a suitable definition is on the ethical aspect of the concept. This definition is most useful in the present changing society in India. This has further been confirmed in the third analysis of the scores showing the different considerations of the respective groups. In this third analysis this statement obtains second place with group 2, group 3, group 6; third place with group 4 and group 5; but fifth place with group 1 and lastly sixth place with group 7. It shows all the groups have taken this statement into consideration and having a score 786, occupies the second important position in order of ranking.

The third score in the total picture is on statement No. 6 which is: "A secular system of education will involve ways of thinking and living appropriate to a religiously heterogenous society." This stresses the social aspect of the definition. It shows that not only the religious and ethical but also the social aspect is equally important in list. But what is the position of this item in the third analysis? It shows the item 6, to be the second consideration with 4 groups (group 1, group 4, group 5, and group 7) the third consideration with group 2; the fifth consideration with group 3. But the only group

that does not give it any importance is group 6. Even then this item ranks third in the total picture and is to be given the third consideration in chalking out a comprehensive definition for secular education. It has great significance too in the present society in India where divisive forces are so prominent. To do away with heterogeneous divisions and to develop a homogeneous unity, the concept must involve some ways of thinking and living together and thereby develop a common feeling.

The fourth score in the total picture is on the statement No. 12 which is: "That this system of education is concerned with the development of some human values and emphasises the principles of of co-existence, co-operation and mutual understanding."

This statement again, in the third picture, gets the first place only with group 3; the third place with group 1 and group 7; fourth place with group 2 and group 6; and lastly fifth place with group 4 and group 5. It shows it has been taken into consideration by all the respective groups though they differ in placing importance on it.

But what is the significance of this statement? The significance is that no concept of education can be accepted as a comprehensive one unless it is based on a sound philosophy. What are these bases then? The stress lies here on the human values—the most pressing need of the present society where it is said that values are lost. But these refer to "human values" the need of secular India, and these again consist in co-existence, co-operation and mutual understanding—the basic principles of living and doing in a multi-lingual and multi-religious country.

The fifth score according to the order to rank is on the statement No. 9 which is: "That secular education is the process that lays stress on a practical and social morality based on reason and intelligence."

This item had been given the first place by group 6 only, as represented in the third analysis; it has been given the third place by groups 3 and fourth place by group 1 and group 5; fifth place by group 7 and the sixth place by group 2. So it comes in the picture every where though the emphasis varies according to the selection per group.

This statement again stresses both the practical and ethical aspects of the concept. It is ethical in the sense that it emphasises the

practical and social morality by which people can live with each other peacefully and without which modern complex life will be hampered at every step. It is practical also in the sense that without the necessary intelligence man cannot face the problems of life. Rational dealing and an intelligent way of meeting problems is a great need of modern man.

Lastly the sixth score in the list comes to the statement No. 14: "That is an education for responsible living and good citizenship." It stresses both the ethical and social aspect of the concept. But where does it stand in the third analysis? It neither gets the first place, nor the second, nor even the third place with any of the groups here. It comes into the picture only as the fourth consideration of group 4, fifth consideration of group 2, and only as sixth consideration of group 5 and group 6. Other groups (1, 3, and 7) have not given any thought to it. So this is one of the important definitions in this list according to this general agreement.

Even then it has significance in the modern Indian society where corruption, callousness negligence of duty, unpunctuality and the like, are so rampant today. Not only education for responsible living is the felt necessity of India but also the value of citizenship is equally important in secular democratic India.

These are then definitely the positive way of stating what is really meant by secular education in India and not a negative way of stating what it is not. Considering all the above aspects as religious ethical, practical, social and philosophical, and significant point to note is that though the first preference according to the need of the present Indian society goes unanimously to the religious aspect, the ethical aspect gets more emphasis in the total list coming thrice in the picture while social aspects come twice. So these two are more important to give consideration to in the present changing society of India. But then again the first preference confirms the fundamental difference of the Indian concept from that of the west as it has been seen in the preceding chapter 7. Hence the definition in an all inclusive and comprehensive sense stands thus: Secular education is a system of education which involves respect for all religions and embraces a code of ethical conduct, practical intelligence and social morality for people in a religiously heterogenous society and stresses certain human values and principles like co-existence, co-operation, mutual understanding etc.

Table 2: Showing Percentage of Individuals Accepting the Statement as an Aim and Objective of Secular Education

The state of the s	Rank	8	7	∞	-	4	(Contd.)
	Total Gr. N = 190	56.1	69.1	34.0	79.4	63.4	9
	Gr.7 $N = 45$	(4)	(3)	31.1	75.5 (E)	75.5	
	Gr. 6 N = 25	82	8 (7)	88	8 E	(4) 80	
The same of the sa	Gr. 5 N = 40	୫ <u>ସ</u>	38	42.5	35	52.5	
	Gr. 4 $N = 20$	8 €	8 (E)	(5)	6.53	63	
	Gr. 3 $N = 20$	89	88 (2)	(4) 86	8E	(3)	
	Gr. 2 N = 20	8 €	68	38	8E.	(2) 80	
	Gr. 1 $N = 20$	(4)	(E)	89	8 E	(3) 20	
	Aspect	Ethical	Social	Practical	Religious	Social	
	Statements of aims s and objective	To be dutiful to self society and nation.	To be rational and objective in public and private life.	To have a free inquisi- tive and critical spirit.	To have respect for all religions	To be tolerant of others' Social opinions.	
	Items	i	7	હ	4	S.	

Rank	10	9	6	en .	1
Gr.7 Total $Gr.N = 45$ $N = 190$	19.9	45.4 (5)	32.5	64.3	35.6
Gr.7 $N = 45$	22.2 (6)	44.4	4.4	73.3	28.8
Gr. 6 N = 25	(8)	36	88	(3)	38
Gr. 5 N = 40	22.5 (8)	42.5	32.5	69	17.5
Gr. 4 N = 20	(5)	(5)	22	6.5)	38
Gr. 3 $N = 20$	30	(5)	15	(2)	38
Gr. 2 $N = 20$	58	\$	25 (8)	88	35
Gr. 1 $N = 20$	3	8	30	55	\$3
Aspect	Practical	for Ethical dignity of individual	Social	Philoso- phical	Philoso- phical
Statements of aims Items and objective	6. To have faith in self effort and progress.	7. To have respect for dignity of personality.	To be good responsible citizen.	9. To be above all narrow- ness and fanatical ideas.	10. To be integrated, poised and balanced.
In	9	7	∞i	6	

Indications

Group 1—Education Administrators
Group 2—Education Officers
Group 3—Research Officers
Group 4—Principals of Training Colleges
Group 5—Lecturers in Education
Group 6—Principals of High and Higher Secondary Schools
Group 7—Assistant Teachers

SECTION 2

Analysis of the data dealing with section II of the questionnaire on the aims and objectives of secular education:-

Analysis and Interpretation

Table 2, represents the analysis of responses received on the aims and objectives of secular education or the values that it implies. The total responses received have been put into percentage per item per group and the total percentages of this result have been taken into consideration to find out the importance of the respective statements.

The analysis reveals that the highest percentage is 79.4 on the item No. 4 and the lowest is 19.9 on the item No. 6 which gets least importance from five groups viz. group 1, group 2, group 5, group 6, group 7 while the other two groups viz. group 3 and group 4 place their lowest consideration on the item No. 8, "To be good responsible citizen." Anyhow while the five groups agree in placing least consideration on item No. 6: "To have faith in self effort and progress" it shows that it is of least importance as value in this list.

Again the analysis shows that each group excepting group 4, places its highest consideration on the item No. 4 which carry the total percentage 79.4 and is: "To have respect for all religions." This statement comes under 'religious' aspect. Thus it is agreed to be the most essential aim of secular education in the present Indian society. It refers to the Indian concept of secular education and is also in keeping with the defintion of secular education in section I. So it is noted here that what India needs in the present days of conflict and chaos is to develop a spirit of genuine respect for all religions. This has also been stressed by the Education Commission of 1964-66.

The second percentage is 69.1 on the item No. 2: "To be rational and objective in public and private life." This gets equal importance in group 1 carrying equal percentage of 80 with the item No. 4; while this is third in order of importance to group 2, second to group 3; first to group 4; third to group 5; and group 7 and fourth to group 6. This shows that this is an important value that secular education involves. It stresses the social aspect of the concept which is more important now in India's changing society. This is

another important aim that the concept of secular education involves. The need for this object in the present Indian society can never be under estimated when people are prove to irrational and emotional behaviour. This is not the case only with the student community, but with the leaders too.

The third in rank is the statement No. 9; "To be above all narrowness and fanatic ideas.' This is second in order of importance to group 1, group 3, group 4, and group 7 respectively; while it is of third importance to group 6; fourth importance to group 5 and fifth importance to group 2. This shows that though there is this variaiton in the consideration of the different groups in attaching importance to this item, yet it ranks as third having a total percentage of 64.3.

This statement stresses the philosophical aspect of the concept and is of great significance in present day Indian society where divisive forces are so reampant. All sort of narrowness e.g. provincialism, communalism, jingoism, parochialism and linquistic fanaticism are prominent in India. Only a true secular spirit can help the mind to be free from all these narrow limitations. This is to be inculcated not only in the students but in the public too who influence the students.

The fourth ranking goes to statement No. 5; "To be tolerant of other opinions." It has the total percentage (63.4). Now this statement is of the first importance to only one group i.e. group 7, second to group 2 and group 4, third in importance to group 1 and group 3; of fourth importance to group 6; and of fifth to group 5 respectively.

This is an important objective in the concept of secular education. Nobody will perhaps fail to recognize the need and importance of this idea based on the basic principle 'tolerance' in secularism. Intolerance creates all sorts of divisions and differences. Tolerance of others religious views, opposite ideas, opposite parties sects, languages and opinion is of utmost importance now for the successful performance of democratic socialism. This stresses the "social" aspect of the concept.

However the fifth essential aim according to the general agreement comes to be contained in statement No. 1: "To be dutiful to self, society and nation." It carries the total percentage of 58.1.

But how do the groups place their respective considerations on this item? This analysis shows that item No. 1 is of the second importance to group 5 and group 6; of fourth importance to group 1, group 2, group 4, and group 7 and only fifth importance to group 3.

This stresses the ethical aspect of the concept and is an important value to be cherished as an aim of education in India today where values are in flux and a reluctance in performance of duty is noticed everywhere. This is important in respect of developing the ethical values involved in the concept of duty to self, duty to society and duty to nation.

However, apart from consenus regarding these five essential values to be cherished in the concept of secular education, the significant point observed is that the religious aspect of the concept gets the first consideration. It confirms the view held in general that the concept of secular education in India is not the same as it is in the west where its implication is purely non-religious. But in India it involves the high philosophy of respecting all the religions equally. The social aspect gets the second, and the philosophical aspect gets the third consideration. The fourth aspect on the other hand is social and the fifth is ethical. So all the different aspects are involved in the values, which may be summed up according to the general agreement to be the following five most essential:

- (1) Respect for all religions.
- (2) Objectivity and rationality in private and public life.
- (3) Freedom from narrowness and fanaticism.
- (4) A spirit of tolerance.
- (5) A sense of duty and responsibility.

Table 3: Showing Percentage of Individuals Accepting the Statement as Ways of Inculcating Values in the Concept of Secular Education

Items	Statement of methods and procedures of inculcation	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5 .	Gr. 6	Gr. 7	N = 190	Rank	
612 7	of values.	N=20	N=20	07=N	07=N	IN=40	C7=N	Ch-M	10001		1
	That the above values can be	30	36	50	15	52.5	40	31.1	36.2	6	
		6	9	9)	0	9	0	(8)			
	That cyllabus should be modified	80	65	65	08	75	09	88.8	73.4	4	
	Tildt of inches sincered of	(3)	(3)	(5)	(3)	(3)	4	3			
	That special textbooks should	89	45	88	40	52.5	99	64.4	58.8	2	
	be written for it.	(5)	(2)	6	9	9	6	<u></u>			
	That selection of subjects is more important than any other	\$E	\$ (4)	88	99	27.5	88	\$ E	42.5	∞	
		y	. 6	8	8	8	2	95.5	89.2	-	
	teachers are more important.	3 3	88	3	33	3	3	Ξ			
	That specially trained teachers are essential for it.	98	\$\$	8.6	55	\$E	2 3	4.60	52.6	9	
	That there is every necessity in the training college to make the teachers well aware of the secular process of teaching.	86	8E	8 ©	3.6	87.5	3.5	93.3	6.88	2	

(Contd.)

1	the state of the second	The state of the state of						The same of the same of	The second second second	Section of the last
Items	Statement of rections and procedures of inculcation of values.	Gr. 1 N=20	Gr. 2 N=20	Gr. 3 N=20	Gr. 4 N=20	Gr. 5 N=40	Gr. 6 N=25	Gr. 7 N=45	Total Gr. $N = 190$ Rank Total P/C	Rank
oó .	That the indirect process of inculcation is preferable to the direct teaching of secular values.	75 (4)	88	\$.	8 2	67.5	3)	80	6.97	E .
6	That there is no special method for inculcation of the above values.	55	45	96	8 (4)	55 (5)	48	55.5	51.9	7
	Indications					To and				
	Group .—Education Administrators	STS								
	Group 2Education Officers									
	Group 3-Research Officers									
	Grov p 4-Principals of Training Colleges	olleges								
	Group 5-Lecturers in Education									
	Group 6-Principals of Higher Secondary and High Schools	condary an	d High Sch	iools						
	Group 7—Assistant Teachers									

SECTION 3

Analysis of the date dealing with section III of the questionnaire on the methods and procedures to be adopted to implment the values of secular education

Analysis and Interpretation:

Table 3 represents the analysis of the percentage of individuals accepting the statements as methods and procedures to be adopted to inculcate the aims and objectives of secular education.

This analysis reveals that statement No. 5 has secured the highest percentage (89.2) in the list; while statement No. 1: "That the above values can be developed by direct teaching" scores the least percentage (38.2) in the total picture. It is the least in consideration with five groups viz. group 1, group 2, group 4, group 6, and 7. Only two groups viz. 3 and group 5 consider item No. 4: "That selection of subjects are more important than any other method of inculcating values" to be of least importance in the list. So according to the agreement of five groups item No. 1 may be regarded here to be of the least importance.

As regards the highest percentage on the item No. 5: "That not the subjects but the efficiency and attitude of the teachers are more important" secures the highest percentage from four groups viz, group 1, group 3, group 5 and group 7. The remaining three groups viz. group 2, group 4, and group 6 place their first impression on the statement No. 7 which having a total percentage of 88.9 comes as second in rank. Statement No. 5 is then the best method of approach to inculcate the said values. It is a known fact that much depends on the teachers' attitude and efficiency.

Statement No. 7 securing the second highest percentage: "That there is every necessity in the training colleges to make the teachers well aware of the secular process of teaching," invites second consideration in the list. It secures the first consideration from three groups viz. group 2, group 4, and group 6; and second consideration from three groups viz. group 1, group 5, and group 7 and only the third consideration from group 3. This shows that this is another important method of approach.

It means that teachers if they be aware of the need and necessity as well as the way of infusion of secular spiri in these

days of difference and dissension, they in their turn can spread the secular ideas and spirit in their students and thereby can serve the country best.

Further, the analysis shows the third ranking goes to the item No. 8 having a total percentage of 76.9. It is: "That indirect process of inculcation is preferable to direct teaching of secular values." But how do the different groups accept this item? The picture reveals that it secures the second consideration of two groups viz. group 2 and group 4; third consideration from group 6, and fourth consideration from the remaining groups viz. group 1, group 3, group 5 and group 7 respectively.

This then is another appropriate method of approach and this is regarded as one of the best ways of inculcating values in the practical field. The direct method does not help much specially in this type of problem concerned with values or the spirit of education. Indirect way of approaching the problem tactfully often serves the purpose. But this depends again on the tactfulness and efficiency of the teachers.

These three out of the nine approaches seem to the most vital in infusing the secular spirit in students.

The other two i.e. the 4th and 5th in the rank having the total percentage of 73.4 and 58 8 may also be considered.

The 4th rank goes to the item No. 2: "That the syllabus should be modified." It gets third consideration from most of the groups viz. group 1, group 2, group 4, group 5, and group 7, respectively while it secures only fourth consideration from group 6 and only fifth from group 3. Anyway this is also an important way of indirect approach to the problem. Modification of the syllabus is itself a vital problem.

Lastly the fifth in rank is item No. 6: "That special text books should be written for it." This gets only second consideration from group 3, fourth from group 6, fifth from group 1, group 2, and from group 7 while it gets only sixth consideration from group 4 and group 5.

This is however one of the concrete procedures to inculcate indirectly the spirit of secularism. But as a method itself, it invites research, study and investigation.

Table 4: Showing the Analysis of Three Types of Responses in Percentages About the Programme of Secular Education in Schools

Types of responses: A — What the school can do and is doing. B — What the school can do but is not doing.		
esponses: A - B -	What the school can do and is doing.	What the school can do but is not doing.
Types of responses: A B	1	1
Types of responses:		
	A	B

B — What the school can do but is not doin
 C — What is not possible for school to do.
 N.R — Indicates no response.

Items	ltems Statements on programmes	Group I $N = 20$	Group 2 $N = 20$	Group 1 Group 2 Group 3 Group 4 Group 5 Group 6 N = 20 $N = 20$ $N = 20$ $N = 40$ $N = 25$	Group 4 Group S $N = 20 N = 40$	Group S N = 40	Group 6 $N = 25$	Group 7 $N = 45$	Total Group N = 190	Rank
4	That teachers can help to develop from critical and rational spirits by inspiring the students to join debate, discussion etc.	A-60% B-35% C- nil NR- 5%	60% 40% nil	60% 40% nil	50% 40% nil 10%	60% 37.5% 2.5% nil	52% 48% nil	62.2% 35.1% 2.2% nil	57.7 39.3 .67	A3
7	That they can develop love for science and scientific outlook by (a) organising excursions to									
	industrial areas, by long and short programmes or outings to different places of scientific interest (b) by introducing scrap	A-35% B-55% C- nil NR-10%	60% 35% nil 5%	50% 45% 5% nil	40% 55% nil 5%	42.5% 52.5% 5% nil	64% 24% 12% nil	48.8% 46.7% 4.4% nil	44.7	83
	books prepared by students on different scientific developments according to their interest.									
e,	The values like cooperation and mutual understanding can be inculcated through different school programmes, i.e., school picnic pelebration of different days	A - 65% B - 30% C - nil	85% 15% nil	55% 35% 5% 5%	85% 5% nil	65% 35% nil	52% 36% 12%	75.6% 22.2% 2.2%	68.9 25.4 2.74	¥
	seasonal programmes of social and cultural programmes etc.									

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Rank	8	B2	44
Total Group N = 190	58.0 35.2 -18	37.2 51.6 8.32	50.9% 42.1% 4.5%
Group 7 $N = 45$	73.3% 26.7% nil nil	44.4% 42.2% 13.3% nil	66.6% 24.4% 9.4% nii
Group 6 $N = 25$	40% 40% 8% 4%	36% 44% 20% nil	60% 40% nil
Group 5 Group 6 $N = 40 N = 25$	60% 40% nii	30% 60% 10% nil	66% 37.5% 7.5% nil
Group 4 $N = 20$	70% 20% 01,00%	40% 45% 10% 5%	35% 60% nil 5%
Group 3 $N = 20$	50% 40% 10%	25% 65% 6% 5% 5%	50% 45% 5% nil
Group 2 $N = 20$	60% 35% 5% nil	50% 45% nil 5%	60% 40% nil
Group I $N = 20$	A-45% B-45% C- nil NR-10%	A - 35% B - 60% C - nil NR - 5%	A - 30% B - 55% C - 10% NR - 5%
Items Statements on programmes	That confidence in their own capacities can be created by some constructive interesting programmes like organisation or exhibition of works done by students themselves, through school magazines, providing opportunities of doing things by themselves etc.	That teachers can develop respect for all religions by careful and correct guidance in observing different days, festivals, seasonal festivals related with different religions by discussing objectively what these days imply etc.	That sense of responsibility and good citizenship can be developed by practical duties and work allotted to students by different ways. i.e., either by introducting the self government system or by the house system etc.
Ite	4	'n	ė i

(Contd.)

Rank	Ö	H	B4	
Total Group N = 190	38.7% 32.8% 25.4%	23.05 65.27 17.15	4.3 43.6 10.1	ols.
Group 7 $N = 45$	44.4% 42.2% 13.3%	21.4% 64.4% 11.1% nil	40% 53.3% 6.7% nil	Group 4—Lecturers to Education Group 5—Principles of Training Colleges Group 6—Principles of High & Higher Secondary Schools. Group 7—Assistant Teachers.
Group 6 $N = 25$	32% 28% 40%	32% 40% 20% niil	56% 20% 24% nil	olleges gher Seco
Group 5 V = 40	55% 35% 10% nil	30% 52.5% 15% 2.5%	55% 37.5% 5% 2.6%	ducation raining C ligh & Hi
V = 20 1	50% 30% 10% 10%	20% 60% 10% 10%	20% 60% 10% 10%	turers to E ciples of T ciples of I stant Tea
Froup 3 $V = 20$ V	30% 25% 45% nil	25% 60% nil 15%	45% 45% 5% 5%	Group 4—Lecturers to Education Group 5—Principles of Training Colleges Group 6—Principles of High & Higher Se Group 7—Assistant Teachers.
Sroup 2 C $V = 20 I$	25% 40% 35% nil	20% 60% 20% nil	50% 40% 10% nil	9999
Group 1 Group 2 Group 3 Group 4 Group 5 Group 6 Group 7 Group $N=20$ $N=20$ $N=20$ $N=20$ $N=40$ $N=45$ $N=19$	A-35% B-30% C-25% NR-10%	A - 10% B - 55% C - 35% NR - 5%	A - 35% B - 50% C - 10% NR - 5%	OIS
ss Statements on programmes	That to develop Integration or a sense of oneness to the nation students may be allowed to join national festivals, cultural Proggrammes organised outside schools also.	That narrow mindedness or fanaticism in student may be detected and rooted out by making them under stand the real significance of the liberal spirit by the teachers' own example or by precept.	That teachers can develop the spirit of fellow feeling and respect for human dignity by organising students' help fund service to the poor and needy etc.	Indications Group 1—Education Administrators Group 2—Education Officers Group 3—Research Officers
Items	14	oć .	6	7

SECTION 4

Analysis of the data dealing with section IV of the questionnaire on three types of responses in percentages about the programme of secular education in schools:

Analysis and Interpretation

Table 4 represents the analysis of the data received as three types of responses in percentages about the programme of secular education in schools. Out of the agreement or disagreement of all the groups on these three types of query, selections have been made of the highest four from A, four from B and only one from C which carries an insignificant percentage only.

The analysis reveals that the four most considerable percentages on the type 'A' are 68.9, 58.0 and 57.7 and 50.9 and these are the following statements containing programmes for the schools:

Item No. 3 (68.9):— "The values like co-operation and mutual understanding can be inculcated through different school programmes i.e., school picnics, celebration of different days, seasonal programmes, social and cultural functions etc."

Item No. 4 (58.0):— "That confidence in their own capacities can be created by some constructive interesting programmes like organization or exibition of work done by students themselves, through school magazines, providing opportunities of doing by themselves etc."

Item No. 1 (57.7):— "That teachers can help to develop free critical and rational spirits by inspiring the students to join debates discussions, etc."

Item No. 6 (50.9):— "That a sense of responsibility and good citizenship can be developed by practical duties and work allotted to students in different ways i.e. either by introducing the self-government system or by the house system or the like."

These four are then the programmes which are being done in most of the schools.

Similarly the three highest percentages observed on B are 55.2 on the item No.8, 51.6 on the item No. 5 and 44.7 and 43.6 on items No. 2 and No. 9 respectively. These are again the following:

Item No. 8:— "That narrow mindedness and fanaticism in students may be detected and rooted out by making them understand the real significance of the liberal spirit by the teachers' own example or precept."

Item No. 5:— "That teachers can develop respect for all religions by careful and correct guidance in observing different days, festivals, seasonal festivals related with different religions by discussing objectively what these days imply etc."

Item No. 2:— "That they can develop a love for science and a scientific outlook by (a) organizing excusions to industrial areas, by long and short programmes or outings to different places of interest; (b) by introducing scrap books prepared by students on different scientific developments according to their interest etc."

Item No. 9:— "That teachers can develop the spirit of fellow feeling and respect for human dignity by organising students' help funds, service to the poor and needy etc."

These are then the items which seem the school can do but is not doing. These seem to be difficult task to be performed by the teachers who are in most cases busy with their course and daily routine. Even then much could be done if there were interest, enthusiasm and attitude and sense of service to the country and the nation.

And under the type C the only considerable percentage is 25.4 on the item No. 7: "That to develop integration or a sense of oneness to the nation, students may be allowed to join national festivals cultural programmes organised outside schools also."

This then seems to be the item which according to some is not possible for the school to carry out.

Now by comparing the total result in percentage per type the following is the observation:

Serial No of Statements	What the School can do and is doing	What the School can do but is not doing	What is not possible for the school to do
1	57.7 (3)	39.3	.67
2	48.6	44.7 (3)	3.7
3	68.9 (1)	25.4	2.7
4	58.0 (2)	35.2	.18
5	37.2	51.6 (2)	8.5
5	50.9 (4)	41.1	4.5
7	38.7	32.8	25.4
3	23.0	55.2 (1)	16.3
)	4.3	43.6 (4)	10.1

This picture gives a clear impression that almost above 90 per cent of people (68.9 + 25.4) (58.0 + 35.2) (57.7 + 39.3). (50.9 + 42.1) agree that these functions can be done in school or are being done now. Or if only 'A' type is observed compared singly with 'B', the result is that more than 50 per cent people are in agreement that these are really being done in the schools. While the functions that the school can perform but is not doing are also not insignificant. In comparison with this, 'C' type response is quite insignificant. So this is evidence that a small percentage of people think these to be impossible of performance by the school. The only highest percentage under C type is 25.4 against the item 7, this shows that 25 per cent people think this programme to be impossible. But this is not really so because, at the same time 38.7 per cent people think that this also is being done now in school while 32.8 per cent people hold that though it can be done, it is not being performed. So what does it show then? It proves that many of these functions can be done in school and are also being done. None of these are imposible at all. Much depends on the will, enthusiasm and attitude of the school authorities. Thus the following findings are drawn from this analysis:

Most of the schools are, according to the general agreement, performing the following:

- (i) Organising picnics, celebrating different days, conducting different seasonal and cultural programmes and thereby helping to develop the spirit of co-operation and natural understanding etc.
- (ii) Organising interesting programmes like exihibitions of work done by students, publishing school magazines, providing opportunities to students to do things by themselves etc.
- (iii) Helping students to participate in debates and discussion and thereby developing their critical spirit etc.
- (iv) Developing a sense a responsibility and citizenship by allotting duties to students.

The functions or the programmes which the schools, according to the general agreement, can do, but are not doing are:

- (i) Detecting and rooting out narrowness and fanaticism in students and making them understand the real significance of the liberal spirit by teachers own example or precept.
- (ii) Developing respect for all religions by careful and correct guidance in observing days and festivals related with different religions, discussing objectively what these days imply etc.
- (iii) Developing a love of science and the scientific temper by(a) Organising excursions to different places of scientific importance,(b) Introducing preparation on scrap books by students on different scientific developments according to their interests.
- (iv) Developing the spirit of fellow feeling and respect for human dignity by organising students help funds service centres in the school etc.

Lastly the programme under C, which seem impossible or difficult for the school to do, according to some, is the following:

(i) Developing integration or sense of oneness by allowing students to join national festivals, cultural programmes or the like outside school etc.

(Contd.)

me of Secular Education at Home		
Table 5: Showing the Analysis of Three Types of Responses in Percentage About the Programme of Secular Education at H.	Types of responses: A- What the home can do and is doing.	B- What the home can do but is not doing
Fable 5:		

	dies.	C – WI	what the nome can do but is not doing. What is not possible for the home to do. Indicates no response.	ossible for esponse.	what the nome can do but is not doing. What is not possible for the home to do Indicates no response.	o do.				
Item	Statements or Programmes for Home	Group I $N = 20$		Group 2 Group 3 $N = 20 N = 20$	Group 4 $N = 20$	Group 5 $N = 40$	Group 6 $N = 25$	Group 7 $N = 45$	Group 4 Group 5 Group 6 Group 7 Total P.C. $N = 20$ $N = 40$ $N = 25$ $N = 45$ $N = 190$	Rank
-	That the house can create an atmosphere of free thinking and critical enquiry by guiding children to join in discussions of different subject matters or in literary nursuits elec-	A - 35% B - 35% C - 25% NP - 15%	30% 50% 20%	30%	10% 75% 10%	35% 45% 20%	28% 44% 28%	26.7% 57.8% 13.3%	27.8% 52.4% 17.3%	B2
4	That the 'Social Setting', an important factor in secular education, can be started at home (a) by guiding children to be free with others (b) by allowing them to have social relations with other children, etc.	A - 30% B - 50% C - 15% NR - 5%	883	55%	40% 55% 53%	57.5% 37.5% 5%	24% 60% 16%	48.9%	43.6% 47.3% 7.4%	\$
ei .	That the spirit of co-operation and fellow feeling can be developed by parents by guiding children to help each other to feel for others, to be friendly with others etc.		40%	35%	55% 45%	30%	48% 48% 4%	68.8% 22.2% 4.4%	54.9% 40.7% 3.12%	A2
4	That children can be taught to be realistic and practical if parents explain the importance of practical efficiency and a realistic attitude life.	A - 25% B - 50% C - 15% NR -	40% 40% 20%	40% 30% 25% 5%	55% 45%	50% 37.5% 12.5	28% 56% 16%	28.9% 51.1% 13.3% 6.7%	38.1% 44.4% 14.5%	

Item	Statements or Programmes for Home	$Group\ I$ $N = 20$	Group 2 $N = 20$	Group 3 $N = 20$	Group 4 $N = 20$	Group 5 $N = 40$	Group 3 Group 4 Group 5 Group 6 Group 7 $N = 20$ $N = 20$ $N = 40$ $N = 25$ $N = 45$	Group 7 $N = 45$	Total P.C. $N = 190$	Rank
	That parents themselves being free from all narrowness and dogmatic views can develop that spirit in Children.	A-20% B-65% C-5% NR-10%	40% 40% 20%	35% 45% 15% 5%	30% 45% 20% 5%	37.5% 60% 12.5%	24% 52% 20% 4%	20% 51.1% 26.6% 2.2%	29.5% 49.7% 17.4%	B3
	That children can be taught to be tolerant of others' opinion even being attached to their own faith and conviction by having example from the parents themselves.	A - 20% B - 65% C - 5% NR - 10%	25% 60% 15%	40% 50% 10%	30% 55% 5% 10%	45% 50% 5%	24% 68% 6%	31.1% 55.6% 11.1% 2.2%	30.7% 57.6% 8.4%	B
	That interest in science can be created at home by giving facilities by proper guidance as much as possible to visit places of scientific interest, and discussions, if possible, about new developments in science and technology etc.	A - 25% B - 35% C - 30% NR - 10%	10% 40% 50%	35% 30% 30% 5%	40% 55% 5%	35% 32.5% 32.5%	20% 36% 44%	20% 31.1% 44.4% 4.4%	20.7% 34.9% 40.6%	ō
	That the process of getting along with people can be taught at home is its initial form by helping the children be free and friendly with other members of the family.	A-40% B-30% C- NR-10%	30%	35%	60% 35% 5%	55% 40% 5%	80%	46.6% 42.2% 4.4 6.6%	59.5% 36.2% 2.08%	¥
	That the sense of duty, responsibility and service can be initiated by allotting work to children and keeping watch over their proper functioning	A - 35% B - 45% C - 10% NR - 10%	40% 50% 10%	45% 40% 10% 5%	35% 55% 5% 5%	42.5% 42.5% 10% 5%	36% 56% 4% 4%	42.2% 42.2% 11.1% 1.4%	29.4% 47.2% 8.5%	

(Contd.)

		THE STATE OF THE S				-	-		1
Statements or Programmes for Home	Group l $N = 20$	Group 2 $N = 20$	Group 3 $N = 20$	Group 4 $N = 20$	Group 5 $N = 40$	Group 5 Group 6 Group 7 N = 40 $N = 25$ $N = 45$	Group 7 $N = 45$	Total P.C. $N = 190$	Rank
That the home can also organise some Help Fund for the poor and needy to be helped by the children so that they can feel the spirit of fellow feeling etc.	A - 10% B - 55% C - 25% NR - 10%	25% 40% 35% —	20% 40% 30% 10%	15% 50% 30% 5%	25% 45% 30%	24% 36% 40%	15.5% 53.3% 24.4% 6.6%	19.2% 45.6% 30.6%	8

Indications

Group-1 — Education Administrators.

Group-2 — Education Officers. Group-3 — Research Officers.

Group4 - Lecturers in Education.

Group-5 - Principals of Training Colleges.

Group-6 - Principals of High and Higher Secondary Schools.

Group-7 - Assistant Teachers.

SECTION 5

Analysis of the data dealing with section V of the questionnaire on three types of responses in percentages about the programme of secular education at home:

Analysis and Interpretation

The data in this section is analysed and represented in Table No. 5. Three types of responses are represented in the analysis. As there are ten items only, three highest percentages under the type A, three under B and only two under C have been taken into consideration.

The analysis reveals that under the type A, the three highest percentages are: 59.5 on item No. 8, 54.9 on item No. 3 and 43.6 on item No.2. These show what the home can do and is also doing. These are:—

Item No. 8:— "That the process of getting along with people can be taught at home in its initial form by helping the children to be free and friendly with other members of the family etc."

Item No. 3:—"That the spirit of co-operation and fellow-feeling can be developed by parents by guiding children to help each other, to feel for others, to be friendly with others etc."

Item No. 2:— "That social setting an important factor in secular education can be started at home (a) by guiding children to be free with others; (b) by allowing them to have social relations or be friendly with other children in the neighbourhood etc."

Under the type B, the three highest percentages that have been considered in their respective order of importance are 57.6 on item No. 6; 52.4 on item No.1 and 49.7 on item No. 5. These show then what the home can do but is not doing. These are:—

Item No. 6:— "That children can be taught to be tolerant of others' opinion even being attached to their own faith the conviction by having example from their parents themselves."

Item No. 1:— "That the home can create an atmosphere of free thinking and critical enquiry by guiding children to join in different discussions, in literary pursuits etc."

Item No. 5:— "That parents themselves being free from all narrowness and dogmatic views can develop that spirit in children."

Lastly, under type C, the considerable percentages are 40.8 on item No. 7, and 30.6 on the item No. 10. These seem to be the programmes which are not possible for the home to carry on. These are the following:—

Item No. 7:— "That interest in science can be created at home by proper guidance by giving facilities as much as possible to visit places of scientific interest; by discussion if possible about new developments in science and technology etc."

Item No. 10:— "That the home can also organize some help fund for the poor and needy to be helped by the children so that they can feel the spirit of fellow feeling etc."

This total result can then be classified into three main types to find out the comparative importance of the difference of the different types in consideration of the different programmes:

Item in Serial Order	What the home Can do and is doing.	What the home can do but is Not doing.	What it is not possible for the home to do.
	A	В	C.
1 1	27.8	52.4 (2)	17.3
2	43.6 (3)	47.3	7.4
3	54.9 (2)	40.7	3.1
4	38.1	44.4	14.5
5	29.5	49.7 (3)	17.4
6	30.7	57.6 (1)	8.4
7	20.7	34.9	40.8 (1)
8	59.5 (1)	36.2	2.0
9	39.4	47.2	8.5
10	19.2	45.6	30.6 (2)

These three results under the three sub-sections A, B and C, side by side, give an impression as to the comparative importance per item per type.

As regards the item No. 1, the percentage under A is 27.8, while under B is 52.4 and under C 17.3 only. This shows that more than 27 per cent of people think it is being done by the home while more than 52 per cent of people it is not being done. The third group of people who think it impossible to be done by the home are quite few. So the importance is given to B here. Similarly comparing these three results in per centage on item No. 2, importance is given to A only. In the case of item 3, also A is more important than B. In the case of item No. 4, A and B are almost equal in importance, while in the cases of the items 5 and 6, B is taken to be more important than A. It is only the item No. 7, where the per centage under C is quite considerable in comparison with A and B. In the case of item No. 8 again A obtains the highest percentage while in the case of items 9 and 10, the per centage under B in both the items is greater than that of A or C. These proves that these programmes are not being performed by the home, but that these could be done if that spirit, understanding, seriousness as well as appropriate training and education were there.

Of course these are not possible for average Indian homes which generally lack education, economic facilities and suffer from many other disabilities. But this is just a broad way of looking at the programme.

The main findings in this section are that the home is doing the following:—

- (i) Helping the children in getting along with people in the family or outside the family.
- (ii) Developing the spirit of co-operation and fellow-feeling, by guiding children to help each other, to feel for others, to be friendly with others etc.
- (iii) Starting social setting in this type of education by guiding children to be free with others; by allowing them to have relations with other children in the neighbourhood and the like.

The following are the programmes which the homes can implement but are not doing so:

(i) Teaching children to be tolerant of others opinions, while being attached to their own faith and conviction, getting inspiration from their parents.

- (ii) Creating an atmosphere of free thinking and critical enquiry by guiding children to join in different discussions, in literary pursuits etc.
- (iii) Developing the spirit of freedom from narrowness and dogmatism by setting an example by the parents themselves.
- (iv) Organising some help funds for the poor and needy, to be helped by the children themselves, thereby developing the spirit of fellow feeling and sympathy etc. in them.

The only programme that is according to the general agreement is not possible for the home to do is: "Creating interest in science by giving facilities as much as possible in visiting places of interest, by discussions about new developments in science and technology etc."

(Contd.)

Showing the Analysis of Three Types of Responses in Per-centages about the Programme of Secular Education by Community Table 6:

unity can do and is doing.	B— What the community can do but is not doing.	C- What is not possible for community to do.	oonse.
Types of responses: A— What the community can do and is doing.	B— What the comm	C— What is not poss	NR— Indicates no response.

	Rank IIC IB3H	Z4				B3	AI	
The second second	Total P.C. N = 140	51.0%	3.0%	40.7%	12.3%	41.2% 47.0% 9.2%	 54.4% 30.4% 12.9%	1
	Group 7 $N = 45$	64.4%	11	35.5% 51.1%	6.7%	42.2% 44.4% 11.1%	2.2% 62.2% 26.7% 11.1%	ı
	Group 5 Group 6 $N = 40 N = 25$	48%	4%	40%	20%	44% 40% 16%	64% 24% 12%	ı
	Group 5 $N = 40$	45%	1.2%	50% 40%	10%	37.5% 50% 8.5%	5% 50% 32.5% 12.5%	2%
	Group 4 $N = 20$	40% 55%	1 2	30%	35%	25% 70% 5%	45% 45% 10%	1
	Group 3 $N = 20$	30%	<u> </u>	45%	10%	50% 45% 5%	55% 25% 20%	1
	Group 2 $N = 20$	55% 45%	1	35%		50% 40% 10%		1
	Group I $N = 20$	A - 40% B - 50% C - 1	NR - 10%	A - 50% B - 40%	NR-10%	A - 40% B - 40% C - 10%	A - 40% B - 40% C - 10%	NK - 10%
	Statements of Programmes for Community	By organising some Festivals or Melas where students can play an active Role as volunteers, or participants in different programmes of	the festivals.	by organising different programmes on the stage.		Through appropriate film shows.	Through Radio programmes.	
	Item	:		i	LITE.	mi	4	

Rank	82	হ		B
Total $P.C.$ $N = 140$	26.9% 55.1% 15.3%	48.0% 43.2% 6.10%	41.7% 44.6% 10.7%	30.4% 59.3% 6.8%
Group 7 $N = 45$	40% 48.8% 11.1%	55.5% 37.7% 6.7%	51.1% 44.4% 4.4%	31.1% 64.4% 4.4%
Group 6 $N = 25$	16% 60% 24% —	56% 40% 4%	36% 48% 16%	28% 56% 16%
Group 5 $N = 40$	32.5% 52.5% 12.5% 2.5%	45% 45% 7.5% 2.5%	40% 45% 10% 5%	30% 60% 75% 2.5%
Group 4 $N = 20$	35% 40% 25%	50% 45% 5%	35% 55% 10%	35% 55% 5% 5% 5%
Group 3 N = 20	25% 55% 15% 5%	55% 35% 5% 5%	45% 35% 15% 5%	35% 60% 5%
Group 2 $N = 20$	25% 70% 5%	40% 50% 10%	\$0% 45% 5%	30% 60% 10%
$Grcup\ I$ $N = 0$	A - 15% B - 60% C - 15% NR - 10%	A-35% B-50% C-5% NR-10%	A - 35% B - 40% C - 15% NR - 10%	A - 25% B - 60% C - 5% NR - 10%
Statements of Programmes for Community	Through Activities in different clubs of which students can become members.	Through library facilities.	Though publications and newspapers.	Through talks and addresses by experts and persons of distinction.
Item	vi vi	9	7.	∞i

Indications

Group 1 — Education Administrators
Group 2 — Education Officers
Group 3 — Research Officers
Group 4 — Lecturers in Education
Group 5 — Principals of Training Colleges
Group 6 — Principals of High and Higher Secondary Schools

Group 7 - Assistant Teachers.

SECTION 6

Analysis of the date received in response to section VI of the questionnaire dealing with the steps that the community can take for the spread of secular education:

Analysis and Interpretation

Table No. 6 represents the analysis of the data received as three types of responses in percentages about the programme of secular education by the community.

As there are only eight items and there are three types of responses only the highest three percentages under A, and four under B have been considered. The responses under C are so insignificant that they have not been considered.

The picture shows that the three considerable percentages under A type are 54.4 on the item No. 4; 61.0 on the item No. 1 and 48.0 on the item No.6. These show what the community can do and is really doing for secular education. These are as follows:—

Item No. 4:— "The community is helping to make the programme effective Through Radio Programmes."

Item No. 1:— "Through organizing some festivals or melas where students can play on active role as volunteers or participants in different programmes of the festivals."

Item No. 6: - "Through organization of library facilities."

These are the three most important programmes according to the common agreement which are being implemented by the community and these are to a certain extent helping to make the spread of secular education effective.

While under the type 'B' the highest consideration goes to the following four items:—

Item No. 8 (59.3):— "Through some talks and addresses by experts and persons of distinctions."

Item No. 5 (55.1):— "Through activities in different clubs to which students can become members."

Item No. 3 (47.0): -- "Through appropriate film shows."

Item No. 7 (44.6):- "Through publications and newspapers."

These four highest percentages related to those four types of programmes are then the functions which the community can perform but are not performing.

Now to be further sure which of these two types are getting more consideration, the total result in percentages may be compared in the following way:—

Items	A What the community can do and is doing.	B What the community can do but is not doing.	C What it is not possible for the community to do
1	51.0 (2)	43.2	3.6
2	40.7	42.4	12.3
3	41.2	47.0 (3)	9.2
4	54.4 (1)	30.4	12.9
5	26.9	55.1 (2)	15.3
6	48.0 (3)	43.2	6.1
7	41.7	44.6 (4)	10.7
8	30.4	59.3 (1)	6.8

This analysis gives an impression as to the stress placed on the respective types per item. The total percentages against the item No. 1, shows that more than 51 per cent people think that this programme is being done by the community and only more than 43 per cent people think it is not being done, though it could be done and only more than 3 per cent people think it not possible for the community to do. So here the stress is on A. In this way, in the case of the item Nos. 2 and 3 the stress is on B, while in the case of the item No. 4, people are more in favour of A than B.

In the case of the item No. 5 again, more than 55 per cent people are in favour of B but in the case of the item No. 6, more than 48 per cent people think it is being done and more than 43 per cent people think it is not being done while regarding the last two items i.e, 7 and 8, percentages as observed, are more favourable in the case of B, than in the case of A. This comparison shows that a very insignificant group of people think these programmes as impossible. Some of these are already being done; some are not yet put into effect and none are impossible at all.

From this then the findings may be summarised as follows. The community is performing the following:—

- (i) Helping the programme of secular education through radio programmes.
- (ii) Organising festivals or melas where the students can play active role as volunteers or participants in different programmes.
 - (iii) Organising library facilities.

The programmes which the community could do but is not doing, according to the general agreement are.....

- (i) Organizing some 'alks and addresses by some experts and persons of distinction.
- (ii) Organizing activities in different clubs of which the students can become members.
 - (iii) Helping the programmes through appropriate film shows.
- (iv) Helping the programme through publications and newspapers.

These are then the possible programmes which if they could be carried out, the programme could be effective no doubt. Here also much depends on the spirit, enthusiasm and organizing capacity of these involved.

SECTION 7

Analysis of the data received in response to section VII of the questionnaire dealing with the measures that the state can take for promoting secular education

Analysis and Interpretation

Table 7 represents the analysis of the data received in percentages on the different measures that the state can adopt to make the programme of secular education effective. If the total result is observed itemwise, the highest percentages from the overall analysis as represented in the table are the following five:

96.7 on item No.3, 95.6 on item No.4, 92.2 on item No.2, 91.7 on item No. 1 and lastly 82.2 on item No. 8.

If again this analysis is observed groupwise, the following result is noted:

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Showing the Analysis of Responses in Percentage about the Stops that the State can take for Secular Ed

12	· ·	9	and the state can take 10r Secular Education	a mat me	State can	take 10r Se	cular Educ	ation	
mem	Statements or Programmes for State	G. I $N = 20$	G.2 $N = 20$	G.3 $N = 20$	G.4 $N = 20$	G.5 $N = 40$	G.6 $N = 25$	G.7 $N = 45$	Total P.C. N = 190
÷	That the state would guard against the parochial schools becoming a breeding ground for fanaticism.	86	91 (5	86	8 8	87.5	25	1.17	7.19
4	That the Government should see and Check the school textbooks which may propagate the dogma of way particular religion or contain anything against any other religion or creed.	38	88	S 8 3	E % E	£ %⊗	3% 3	(5)	(4)
ei .	That the Government should encourage national and cultural programmes to provide a meeting ground for all sections of the Community.	83	(1)	3.6	& E	97.5	33	97.5	(1)
4	That the Government should see that the Administrative personal of public education consists of persons with open minds and courts, who do not exploit the religious sentiments of the ignorant people.	38	(E)	8.6	%E	82	3.2	97.5	95.6
ห่	That the state should stop community prayer songs in the public schools managed and owned by particular Missions and introduce National Prayer soon in all such schools.	86	8-8	96	8.6	67.5	86	(4)	52.0 (7)
								1	1

Item	Statements of Programmes for Community	$Group\ I$ $N=20$	Group 2 $N = 20$	Group 3 $N = 20$	Group 3 Group 4 $N = 20 N = 20$	Group 5 $N = 40$	Group 1 Group 2 Group 3 Group 4 Group 5 Group 6 Group 7 Total $N=20$ $N=20$ $N=20$ $N=40$ $N=25$ $N=45$ $P.C.$ $N=1$	Group 7 $N = 45$	Total P.C. N = 140	Rank
9	That the State should introduce Compulsory instruction on all religions in every schools.	88	38	45	88	88	6)	33.5	30.4	
7.	That the State should provide religious instruction for all religious sects in the same school according to their respective needs.	21 (0)	8.0	80	88	25 (01)	86	333	233	
×i	That the state can play a vital role by providing finance needed to expand improve and make secular ideologies effective in a well-planned way.	(2)	(2) 88	80	(2) 80	92.5	(2) 80	T.T.	(5)	
6	That the state should introduce an weekly recess day (secular) in lieu of the 'Sunday' which was introduced by the foreign rulers to suit their religious need.	36	216	x @	64	27.5	(5)	42.2	29.6	
10.	That the state should discourage or abolish the educational institutions sponsored by foreign missions to ensure complete freedom to such institutions from religious prejudice or bondage.	45	40	6)	38	47.5	89	62.2	52.8	en ekova
	Indications Group 1 — Education Administrators Group 2 — Education Officers Group 3 — Research Officers Group 4 — Principals of Training Colleges	s Ileges		Group Group Group	Group 5 — Lecturers in Education Group 6 — Principals of High and Group 7 — Assistant Teachers.	rers in Ed ripals of Hi rtant Teach	lucation igh and Hig sers.	ther Secon	Group 5 — Lecturers in Education Group 6 — Principals of High and Higher Secondary Schools Group 7 — Assistant Teachers.	<u>s</u>

With group 1, the first four items obtain equal importance, each getting an equal per centage of 95, while the item No.8 gets the next highest per centage (80) with this group.

With group 2, item No, item No. 3 and item No. 4 obtain equal importance getting equal per centage of 100, while the second percentage is 95 on the item No. 2 and third is 80 on item No.8.

With group 3, the first consideration goes to the item No.3 which has 100 percentage or it, while the second consideration of this group goes to three items equally e.g. 1, 2 and 4, the third percentage is observed to be on item No.8 which has 85 per centage from this group.

Then again group 4, places equal importance on the first four items e.g. items 1, 2, 3, and 4, each getting 95 per centage equally. The second considerable percentage from this group is seem to be an item No.8 getting 80 from this group.

The next group or group 5 places first importance on the item No.3, which gets 97.5, and second importance on the item No.4 which gets 95, third importance on the item No.8, fourth on item No. 1 (87.5) and lastly fifth on item No.2 (85) respectively.

With group 6 again the first four items e.g. 1, 2, 3, and 4 obtain equal percentage of 92 and are regarded equally important steps. The second item that obtains the second highest per centage from this group is item No. 8 having 80 on it.

Lastly group 7 places its first consideration on the items 3 and 4 equally each of which obtain 97.5 percentage form this group. The second consideration goes to the item No.2 (88.9), third goes equally to item No.1 (77.7) and item No. 8 (77.7) respectively.

This groupwise analysis shows that there is some sort of unanimity regarding the importance of the items No. 1, 2, 3, 4 and 8. Though there is little variation in the respective groups in placing importance on the items mentioned yet they agree in considering these as important steps to be adopted by the state. Hence according to the general agreement the following are the possible measures that the state can adopt—

Item No. 3:- "That the government should encourage national and cultural programmes to provide a meeting ground for all sections of the community."

Item No. 4:- "That the government should see that the administrative personnel of public education consists of persons with open minds and hearts, who do not exploit the religious sentiments of the ignorant people."

Item No. 2:- "That the government should see and check the school text books which may propagate the dogma of any particular religion or contain anything against any other religion or creed."

Item No. 1:- "That the state would guard against the parochial schools becoming a breeding ground for fanaticism."

Item No. 8:- "That the state can play a vital role by providing finance needed to expand, improve and make secular ideologies effective in a well-planned way."

The other two items carrying more that 50 per cent agreement may also be given thought to. These are:

Item No. 10 (52.3):- This is sixth in rank in the picture and is: "That the state should discourage or abolish educational institutions sponsored by foreign missions to ensure complete freedom to such institutions from religious prejudices or bandage."

Item No. 5 (52.0):- This is seventh in rank: "That the state should stop community prayer songs in the public schools managed and owned by particular missions and introduce national prayer songs in all such schools."

The general agreement to these steps proves that these are the effective measures that can be adopted by the government to make the programme successful. Organization of national and cultural programme is one of the best ways of providing a meeting ground of people belonging to different sections of the community. The government can encourage and partnorise these programmes. Administrators or personnel in the different posts in the Education Department must be free from bias prejudices and communal feelings so that they can bear this great responsibility in a freeway. Checking of text books is another important step. Often books seem to propagate the dogmas of some particular religion. This is an

effective concrete measure which the government can carry out with the help of efficient persons in the field. Moreover guarding against the parochial schools spreading fanatical ideas is also a necessary step to be considered in these days in India. As regards the last two measures much thought is to be given to these. The schools organized and conducted by the foreign missions are doing great service to the country no doubt but when there is seem imposition of religious ideas and doctrines on students against their will, the government should come forward and discourgae all such religious propaganda. As to the stopping of community prayer song in the public schools managed and owned by particular missions, the attitude of the government also should be the same. Songs of universal appeal e.g. national songs or the like should be part of the common prayer or Assembly.

So the steps that the government can adopt according to the general agreement are the following:-

- (i) Encouraging national and cultural programmes, thereby providing a meeting ground for all sections of the community.
- (ii) Appointing personnel with open minds and hearts in the administrative departments.
- (iii) Checking school text books so that those may not contain anything against any particular religion.
- (iv) Guarding against the parochial schools becoming a breeding ground for fanaticism.
- (v) Discouraging or abolishing the educational institutions managed by some missions to ensure freedom from religious prejudices or bandages.
- (vi) Stopping community prayer songs in the public schools managed by particular missions and introducing national songs etc.

Findings and Generalisation

From the proceeding analysis and interpretation the main findings are the following:

A. As regards the meaning or definition of the concept, most of the groups have agreed that the most appropriate definition is that:

^{4.} Reports collected by personal visit to some missionary schools in Shillong.

A genuine form of secular education is that which provides respect for all religions.

The second definition that has been agreed to be the next appropriate is: A secular system of education implies a code of ethical conduct for the common good.

The third definition according to the order of agreement is: A secular system of education will involve ways of thinking and living appropriate to a religiously heterogeneous society.

The fourth is: This system of education is concerned with some human values and emphasises the principle of co-operation, coexistence and mutual understanding.

The fifth definition selected is that this is the system of education which stresses a practical and social morality based on reason and intelligence.

Thus taking all these into consideration the following general and comprehensive definition is formulated: Secular education is a system of education which involves respect for al religions and embraces a code of ethical conduct, practical intelligence and social morality for people in a religiously heterogenous society and stresses certain human values, and principles like co-existence, co-operation and mutual understanding.

- B. As to the query what values are implied by secular education, the general agreement is that it involves the following essential values:-
 - (i) Respect for all religions.
 - (ii) Promotion of rational objectives and justice.
 - (iii) Freedom from all narrowness.
 - (iv) Tolerance.
 - (v) Dutifulness to self and society.
- C. Regarding the methods for implementation of the above values, the general agreement is that there is no fixed method for the development of the said values but that the teachers' attitude and efficiency is the best way of influencing the students. Moreover the indirect way of inculcation will be the best way to approach the

problem, and also the training colleges should make teachers aware of the secular process of teaching.

- D. Regarding the enquiry as to how and in what way the school can help to spread secularism in education, according to the common agreement, the schools can do and are doing the following:
- (i) Organising pionies, celebrating different days, conducting different seasonal and cultural programmes and thereby helping to develop the spirit of co-operation and mutual understanding etc.
- (ii) Organising interesting programmes, like exhibitions of work done by students, publishing school magazines, providing opportunities to students to do things by themselves etc.
- (iii) Helping students to participate in debates, and discussions and thereby developing their critical spirit etc.
- (iv) Developing a sense of responsibility and citizenship by allotting duties to students etc.

According to the general agreement, the schools can do, but are not doing the following:

- (i) Detecting and rooting out narrowness and fanaticism in students and making them understand the real significance of liberal spirit by the teachers' own example or precept.
- (ii) Developing respect for all religions by careful and correct guidance in observing days and festivals related to different religions, discussing objectively what these days imply etc.
- (iii) Developing a love for scientific temper by (a) Organising excursions in different places of scientific importance, (b) Introducing preparation of scrap books by students on different scientific developments according to their interests.
- (iv) Developing the spirit of fellow feeling and respect for human dignity by organising students' help funds, service centres in the school etc.

Lastly the only considerable programme under C, that according to some, seem impossible or difficult for schools to perform is the following:

Developing integration or sense of oneness by allowing students to join national festivals, cultural programmes or the like.

But a very insignificant group think this programme to be difficult for schools to do. So it may be generalised that most of the functions are possible for schools to do and none of these impossible at all. What is wanted are only interest, attitude and enthusiasm on the part of the authorities.

E. As to what the home can do to spread this secular spirit the general agreement is that the home can do and is doing the following:

- (i) Helping the children in getting along with people in the family or outside the family.
- (ii) Developing the spirit of co-operation and fellow-feeling by guiding children to help each other, to feel for others, to be friendly with others etc.
- (iii) Starting social setting in this type of education by guiding children to be free with others by allowing them to have relations with children in the neighbourhood and the like.

The following are the programmes which according to the general agreement, the home can implement but are not doing so:

- (i) Teaching children to be tolerant of others opinions while being attached to their own faith and conviction, getting inspiration from their parents.
- (ii) Creating and atmosphere of free thinking and critical enquiry by guiding children to join in different discussions, in literary pursuits etc.
- (iii) Developing the spirit of freedom from narrowness and dogmatism by setting an example by the parents themselves.

The programmes which are not possible for home to implement are:

- (i) Creating interest in science at home by giving facilities as much as possible in visiting places of scientific interest, by discussions about new developments in science and technology etc.
- (ii) Secondly the organization of some help funds for the poor and needy, to be helped by the children themselves, thereby developing the spirit of fellow-feeling and sympathy etc in them.

- F. As to the query what the community can do or is doing or cannot do, the general agreement is that the community can do and is doing th following:
 - (i) Helping through radio programme.
 - (ii) Organising festivals or melas.
 - (iii) Organizing library facilities.

But though the community can do many things it is not doing the following:

- (i) Helping the programme through some talks and addresses by experts and persons of distinction.
- (ii) Helping through activities indifferent clubs of which the students can become members.
 - (iii) Helping the programmes through appropriate film shows.

As a very insignificant percentage of people think the last item above, difficult or not possible for the community to do, it is included under the group B implying all these are not at all impossible to be carried out by the community. Here also what are wanted are ideas, enthusiasm and zeal for work to implement the above ideas.

- G. Regarding the query as to what the state can do and in what way, the general agreement is that the state can do the following:
- (i) Encouraging national and cultural programmes in order to provide a meeting ground for all sections of the community.
- (ii) Appointing personnel with open minds and hearts in the administrative departments.
- (iii) Checking school text books so that these may not contain anything against any particular religion.
- (iv) Guarding against the parochial schools becoming a breeding ground for fanaticism.
- (v) Discouraging or abolishing the educational institutions managed by foreign missions to ensure freedom from religious prejudices or bondage.
- (vi) Stopping community prayer songs in the public schools managed by particular missions and introducing national songs etc.

CHAPTER 9

Summary, Conclusions and Suggestions

The data collected for the investigation of the present problem have been analysed and discussed in the preceding chapters. This chapter presents a brief summary of the major findings of the study, certain conclusions that have been drawn from these findings; limitations of the study, suggestions for further discussion of the existing problem in its various aspects and the possible measures that can be introduced in the existing pattern of impartical education programme and for further studies in the field.

Summary of Major Findings

The present study concerning the historical, philosophical, comparative and empirical investigation of the development of the concept of secular education is India, may be summarised as follows:

As regards the historical background of the concept in the pre-British period, the findings are that in the Vedic and later Vedic period there was a considerable amount of secular non-religious education running parallel to religious education with a view to building up the economic life of the people. Moreover it has been seen that if the word 'secular' indicates a rational and critical outlook, there are ample evidences of these in those early periods. Evidence of a highly intellectual, rational and critical attitude is traceable in the literature of the time.

In the Buddhist period also, along with the religious and philosophical aspects of the Buddhist educational system, secular or general education formed an essential part of it. The study of religion did not dominate the entire society. The idea of "Democracy in education" and the emphasis on a code of conduct related to every day life is first noticeable in this period.

The pre-Mughal period under Muslim rule started its education system with a religious bias. Only in the later-Pathan period and in the Mughal period did education become free from religious bias, and a liberal system allowing other non-Muslim students to attend Muktabs and Madrassahs developed gradually. But secularisation in education can fully be traced during Akbar's reign. The idea of equal treatment and equal opportunity was introduced in a very elementary form. These findings are relevant to the queries: What is the historical background of the concept of secular education in India? Was the concept prevalent in the pre-British period? If so in what form?

The concept in the present i.e. non-religious sense, was laid down by the policy of non-intervention or the principle of neutrality introduced by the British Government since 1813. This was confirmed further by Lord William Bentinck in 1835, and by Queen Victoria's famous proclamation in 1858. Since then the decision was taken that in the government institutions the instruction is and must continue to be exclusively secular. This answers the second question: What was its form in the British period?

The establishment of English education in India, a matter in which Macaulay's contribution was considerable, marked a new era in India. In the course of the development of English education there was a phenomenal progress in every walk of life. The Indian Renaissance which came in the aftermath of English education, produced a galaxy of people of outstanding genuis who constituted an Indian elite. Their contribution to the progress and reformation of Indian society is very considerable. They all with their various thoughts and ideas added some new dimensions to the word 'secular' and thus a secular outlook had come to mean a wide catholicity of vision, a rational understanding of life and society, a vision of moral and universal reason, a systematic blending of the best elements in Hindu, Islamic and Christian civilization, love for truth, freedom of enquiry and freedom of thought. It also meant anti-traditionalism rational humanism, a kind of religion of Man and spiritual pragmatism. The concept seem to be enriched in the later phase of the renaissance including ethical values like tolerance, fellow-feeling and respect for all religions. In the modern period a new dimension has been added to the concept by scientific humanism, modernism, anti-provincialism and progressive approach to social problems. It is connected with ideas like social welfare, dignity of human personality and the citizenship of the world. These then answer the next question: Who are the intellectuals in the Renaissance period who contributed most to the development of the secular spirit of India?

The policy of religious neutrality was strictly followed in all government schools in the pre-Independence period without any question whether it was desirable or not, though some sort of dissatisfaction was observed amongst certain groups. In any case the post-Independence period brought a significant change in India's political and social sphere. The Indian leaders rejected the Two Nation theory of Mr. Jinnah but could not avoid the partition of India which created some new problems like that of religious minorities. The only peaceful way to face all these problems was to declare India as a secular state, having no state religion but protecting all religions equally. Together with this declaration the constitution was cast and in consonance with her state policy the education policy was proclaimed to be secular i.e. providing no religious instruction in state supported schools. Together with this Mahatma Gandhi's commission of religious instruction from the Basic Education Scheme which was accepted for a few years as the National System of Education nourished the concept further in the direction of its present development. By confirming this secular policy of education India did not depart much from the old British policy of neutrality. This policy of neutrality is still being observed in all government schools in the same way as it was observed in the pre-Independence period. This answers to the third specific question: What political and educational changes in the post-Independence period further developed the concept? What is the role of the Indian Constitution in this respect?

The trend towards secular education is further observed in the Reports of the different Commissions both in the pre-Independence and post-Independence periods. The analysis of the Reports reveals the fact that there is always one line of thinking which seeks to introduce some sort of moral instruction if not religious, without which education will be only one sided and would scarcely help the students to develop into integrated personalities. The recent Education Commission has recommended that there is every necessity for the inclusion of moral and spiritual instructions in schools at all levels. It is seen that the recommendations though

valuable and important, have not been implemented due to the lack of interest and enthusiasm on the part of the schools, so the result is far from what was intended. This answers the fourth question: How is the trend reflected in the Reports of the different Education Commissions and Committees set up at different times?

As regards the philosophical basis of this ideology of secularism, the findings of the study are that there is no systematic comprehensive philosophy but the ideology of secularism has been nourished by different social, political economic and intellectual philosophies in different centuries, since the age of antiquity upto the twentieth country. It is eclectic in principle and this is the modern tendency observed in the educational field. This is the answer to the fifth query: What is the philosophical basis of the ideology in the West? Is there any sound philosophy at the basis of this principle that influence educational thought today?

As to the next query what philosophical ideas and thoughts influence the Indian concept today, the finding of the study is that Indian secularism does not differ much from that to the West. Western political philosophies such as liberalism and nationalism, social philosophies like humanism, socialism and the ethical philosophy of utilitarianism and rationalism influenced Indian minds to a great extent. This ultimately led towards secularism - a sort of intellectual secularism rather than a social one. Further Indian philosophy and religions have been sources of inspiration for the secular concept. The old concept that all religions are true and the values like tolerance, forbearance and regard for individuality have enriched the Indian concept.

If again the concept of secular education in India is compared with that of the other major countries of the west, the main findings are that India has some similarities with other countries in respect of this concept. Many of her problems are similar to those of other countries. If these countries have been able to introduce a system like 'the Agreed Syllabus' (U.K.) or the Released Time Table (U.S.S.R.) India could also think out some positive programme to modify her attitude of neutrality.

As regards the differences, the study reveals the fact that:

- (a) In the west secular education generally means freeing the educational institutions from the control of the Church and Church influence. This is not the meaning in India.
- (b) There it means non-denominational education while here it means an attitude which will develop respect for all religions or even a non-communal broad outlook which will promote a spirit of co-existence tolerance, co-operation and mutual understanding.
- (c) Secular education in India is created out of her special social political conditions which are unparalleled anywhere in the world. Therefore the solution of her problem must needs be suited to these special conditions. These then answer the question: What form does secular education take in the U.K., U.S.A., U.S.S.R and France? In what way does India have affinity with and difference from the west in this respect?

As for the empirical investigation relating to the positive meaning of the concept in modern India, the common agreement is that a genuine form of secular education is that which involves respect for all religions and embraces a code of ethical conduct, practical intelligence and social morality for people in a religiously heteregenous society and which stresses certain human values and principles like, co-existence co-operation and mutual understanding etc.

This concept of secular education, according to the findings of the present study involves the five most essential ideals which seem appropriate for modern Indian society. These are (i) Respect for all religions, (ii) Promotion of rational and objective outlook in life, (iii) Freedom from all narrowness and fanaticism, (iv) Tolerance of others' opinion, (v) Dutifulness to self and society.

In order to spread the above ideals with purpose of developing the secular spirit in education, the common agreement is that there is no one fixed method for the nourishing of the above ideals. The most important method stressed is the teachers' attitude and efficiency. The Common agreement is that the school, home community and the state can cooperate each in its own respective sphere to spread the above ideals. By their joint efforts the young minds may be completely free from all narrowness and dogmatic ideas.

These are then answers to the queries: (a) can the concept be defined in a positive sense? (b) Does it imply any positive ideas and values which may be accepted as aims of secular education in the present changing society in India? (c) Is there any special method for inculcation of secular values? (d) Can any concrete programme be suggested for Indian schools and homes etc in order to give effect to the ideal of secular education in a definite sense?

Conclusions

Certain conclusions that have been drawn primarily from the findings of the present study and secondarily from the observations incidentally made during the investigation of the problem are given below.

- 1. Secularism as a state policy in India was adopted by Gandhiji and Jawaharlal Nehru but no corresponding decision was taken by the nation as a whole. It is therefore observed that there is a great gap between theory and practice. In practice Indians are not prepared mentally or even socially to accept secularism in its negative sense. Though constitutionally India aims at a socialistic pattern of society, in practice she still has the same old capitalistic frame of society. It may be said that so far India has attained only a sort of intellectual secularism in the name of secularism in education.
- 2. In the context of the present investigation it has been observed that secularism as a state principle is not so clear in the Indian mind and this is more so in the case of secular education. There is a great difference between the precept and practice of this ideology which is so integral to the modern age. The reason that suggests itself is that in the West, where the society is highly industrialized, the solution of this process of secularisation becomes easier because in a technologically developed society, people are well-aware of the necessity of science-oriented education. But in India people are not yet conscious of the importance of this process.
- 3. It has been noted that very little difference exists between the attitude of the British government in the pre-Independence period and of the new free government of India. The same principle of neutrality is being observed which is no doubt advantageous from

the political point of view. For in India the religious pluralism and the minority problem have played an important role in influencing her educational policy and has thus developed a sort of aloofness in the name of impartiality which affects the behaviour of the Indian students.

- 4. But secularism in education, as has been analysed is more than this. It is neither mere non-religious education, nor only impartial attitude nor even non-communal outlook as is generally held. It has been seen, that it has definitely some positive implications. Moreover secularism in education though an import from the West, can be accepted in India by reorienting this concept and by enriching it with the material that India has in her religion and philosophy. Out of these valuable materials India can develop a sound theoretical basis for secularism as an ideology appropriate for her changing society.
- 5. It has been observed that there is always a move to formulate a new religion out of the essence of all the good of all religions. In the past it was only vaguely felt since the resurgence of new India. This feeling has become acute in the present century and this new trend is helping to formulate the new religion of secularism by incorporating the basic values of all religions. India in this respect also can have her own solution, for religions in India as has been seen contain all the basic principles of secular ideology.
- 6. What is observed throughout this study is that at a very high intellectual level there is no problem of secular versus sacred. The problem arises only at the level of emotions. To overcome divisive tendencies at the emotional level what is required interalia is a very well integrated theoretical system which is positive and broad enough to accommodate all.
- 7. It is noted further that the impact of modernism with the growth of science and technology is bound to produce far-reaching changes in the attitude and habits of Indian people and is also bound to transform the social institutions. Among the educated people there is already a loss of faith in religion. It has lost its hold over many young men and women who come out of the universities. In their thinking and daily activities religion plays only a marginal role. A civilization which has been the nursery of some great religions of the world is becoming secular under the impact of science. Here the

question arises: Does secularism in education for India mean an uprootedness from India's old culture for her new generation? Will India turn her back on her old religious traditions in quest of science and the pursuit of material comforts? It is difficult to answer this question since the future cannot be predicted. It is however possible to shape the course of events to some extent and it is towards this end that education must constantly strive.

- 8. It is also observed that the principle of neutrality has become a policy with the Indian government both in the pre-Independence and post-Independence period. Yet there is always a feeling of need to find out a means of remedying this gap in the education system in India. Almost all the commissions have tried to suggest some means in one form or other. The trend is always there that the Indian system of education can never be regarded as Indian without having provision for moral and spiritual values and that religion being the eternal quest of the human spirit can never be rooted out of the human soul. But it is to be studied in the proper perspective. So what is envisaged of the direction of the future development of Indian education is that India is to strive to bring science and the values of spirit together in harmony and thereby pave the way for the emergence of a new philosophy of secularism to cater to the needs of her changing society.
- 9. Moreover the problem of secular education as observed has not been completely solved in any major democratic countries of the world. In every democratic liberal country there are some controversies over the proper line of demarcation between secular and non-secular education and everywhere, Secular education is seen to run parallel with religious education in certain private institutions. Besides in every country it is felt that secularism and spiritualism are not incompatible and an attempt to introduce spiritual and moral instruction is not without reason. These have been accepted in every country as the fundamental basis of human personalities.
- 10. The problem of secular education, as it appears in India, is rather a problem of blending of her old culture and tradition with the new concept of progress and modernism, for secularism is said to be based on modernism. It also cannot be denied that the rapid growth of secularisation in more and more areas of life has become

inevitable. It has become a necessity in India's culturally heterogeneous and class conscious society. But again it has been observed in the context of this study that impact of English education has been the main source of inspiration of secular spirit, thought and education in India. Hence another important question raised in this relation is: Is there any possibility of the spread of this concept in India without retaining English as the medium of instruction?

Limitations of the Study

After completing the report of her research into the concept of secular education in India, the investigator is led to look back in retrospect over the entire study and estimate some of the obvious limitations that have crept into it. While there is consolation that no research study can ever claim completeness, some of the most obvious limitations of her study must be pointed out and analysed:

1. Non-availability of any previous studies related to the problem.

Training colleges and departments of education of various universities in the country were contacted to find out if any comparable study had been undertaken and if so whether the literature would be available. Responses received were in the negative. Related studies conducted in other countries on similar problems were not available. The studies that were available in the country were only upto M.Ed. standard. But there were only two in number and not able to serve any practical purpose in designing studies or devising tools for research. Due to such meagre information available at hand, no adequate survey of the related literature was possible and no standard tool could be prepared to meet the empirical need of the present study.

2. Absence of any external criterion:

(a) The investigator started with the realisation that there was no definite concept of secular education in India at all. There was no study, discussion or even a vague prevalent idea of secular education based on a sound theoretical system which was to be uniquely appropriate to the Indian conditions. The investigator's entire effort was there-fore bent upon filling up this void with historical, philosophical and empirical data. She was obliged to take to the above mentioned three strands of investigation because the study

required internal comparability and testing of validity in the absence of any external criterion. There was a genuine limitation of the study in respect of the absence of any external criterion.

- (b) This also weakened the study in the sense that the scope became too broad (viz. reviewing 5000 years of the history of the country and going through the main philosophical strands the world over and working out an empirical study of population covering all over Northern India) for the point of investigation to crystalize. No alternative method suggested itself.
 - 3. Non-availability of all the related literature.

There was also another limitation due to the non-availability of all the necessary literature on historical studies. In many cases only the bibliography is known but not the content.

4. Limitations of the Response Sheets:

The empirical study suffers some serious limitations due to the smallness of the subjects selected. As the subject was to be very selective and covering all the strata of population directly involved in secular education, the sample should have been bigger. In fact the investigator mailed about 550 copies of the questionnaire, only less than half of which came back duly filled. Response by post is difficult to get here. Some of this number had also to be left out because of insufficient questions answered. Though the general finding of the empirical study seems valid, a more elaborate study would have been more satisfactory.

5. Difficulties in taking interviews:

The investigator also conducted a few interviews, which were limited to Shillong where she is working and Delhi, where she is conducting the research, More interviews over the whole country would have been helpful.

6. Difficulties in preparing the questionnaire:

In the absence of any previous study related to the preparation of a tool or in the measuring devices, the investigator mainly relied on the literature available and analysed the concept from different view points keeping in view certain common elements. Attempts have been made to ensure a certain amount of objectivity in developing the contents of the tool of investigation. The observations and close scrutiny of some persons in the field of education in Shillong were sought in formulating the whole device.

Suggestions

The suggestions that are offered in this section are based on the observations made in the context of the present investigation. It is hoped that these changes if introduced may help in developing the secular spirit and outlook in the Indian students. But these are all general suggestions except a few which may be regarded as specific.

1. It has been observed that the concept of secular education is a very vague concept in India. Therefore what is needed now is to foster the secular spirit in Indian students (as well as in society) through modernization through scientific education and through industrialization. It is now imperative that the spirit of science should be all pervasive in Indian schools and colleges and the students must learn how to use their minds. All education should be scientifically oriented and should aim at eradicating religious bigotry, narrowmindedness and divisive tendencies. A spirit of enquiry based on the ideal of nationalism should be inculcated.

But the task before the Indian educationists is great in the sense that they must be able to make proper use of science and technology and therefore the responsibility of the educators will be to ensure that the students are not dehumanized, in their pursuit of science and technology. Society needs good human beings more than it needs scientists. So the educationists are to set high ideals before the youth of the nation so that there may not be and spiritual void left in their lives due to lack of religious teaching.

2. Secularisation is now a necessity in India for it provides the basis for common citizenship in her culturally heterogeneous society. But India can not accept the extreme form of scientific secularism devoid of spiritual foundations. It is required in India a synthesis of the positive and beneficial values of secularisation and the concepts and beliefs deeply embedded in Indian culture. Modernism must be as has been stressed in the foregoing observation based on a revival

Panikkar, K.M. Foundation of New India: Chapter
 Choudhary, F. Moral and Spiritual Education in a Secular State: Teacher Education, July, 1962: Page 63-64.

of faith in values. But this cannot be a mere restoration of past beliefs. Things could be taken on trust in a world where knowledge was limited and life was simpler. But the co-existence of different ways of life makes uncritical acceptance of any faith difficult, if not impossible. Hence the modern ideal must be based on intellectual acceptance. Rationality must govern the code of conduct. But then will this purely rational unimpressive code of conduct be appropriate for Indian society or students?

- 3. Can India think in some other way? The answer is she canfor in the course of this study it has been observed that secularism differs, in quality from country to country and India would not prejudice her position if she sticks to her principle of unity in diversity even after accepting the religious stand point.
- 4. Moreover it is now an accepted truth that a great and continuing purpose of education has been the development of spiritual and moral values, which when applied in human behaviour, exalt and refine life and bring it into accord with the standards of counduct that are approved in a democratic culture. And no society can survive without a moral order. As the social structures becomes more complex and the welfare of all depends increasingly upon the co-operation of all, the need for common moral principles becomes more imperative. And here in modern India the contribution of religions will lie more in the formation of the spirit, mind and conscience of the human person involved in the institutions and structure of secular life than in their direct control of these institutions. It will thus stress in giving to secular culture a dimension of spiritual depth and ethical awareness rather than in building up an avowedly religious culture.4 The different religions in India can participate in this respect to build up the foundations of common citizenship on the basis of human values enriched by science and technology. This will provide the necessary correction to purge religions of their ontological outlook and divisive attitudes. Science and technology in turn will co-operate with religion in the great task of nation building and build up an elevated structure of social life.
- 5. Moreover it may be suggested that the spirit of secularism should be fostered in the younger generation in every possible way.

^{3.} Kabir, Humayun: Indian Philosophies of Education: Page.

Dayananda, P.D: Rensscent Hindustan: Religion and Society: Vol. V: No.2: June 1988, Page 40-88.

But this can never be done well unless illiteracy ignorance and superstition are properly eradicated. Hence the most important step that the government can take is to provide free universal education for the age group of children between 6-14 years and also provide adequate facilities for adult education.

- 6. A functional approach to religion will be more appropriate for the modern society.
- 7. Anyhow it would not be out of place here if some thought is given to the aims that could be cherished as proper in a secular form of education.

The primary aim of education for secularism will be the promotion of national unity by inculcating in teachers and the taught the beliefs and conduct essential for democratic living in India. This will include the following:

- (a) (i) An appreciation of the fundamental rights guaranteed by the constitution.
 - (ii) An appreciation of the welfare of the nation as a whole.
- (iii) A conviction that reason and arbitration are superior to force in the settlement of intergroup differences and tensions.
- (b) To internalize the faith that the basis of one's groups's advancement depends on the functional ability, personal efficiency and achievement and not on a membership in a particular religion caste or kin.

These can be done in several ways:

- (i) Fostering desirable behaviour patterns in daily life situations that may develop tolerance of difference in intergroup relations.
- (ii) Encouraging all groups to participate in the community action programme for the betterment of the community.
- (iii) Improving human relations in school and outside school and in community living.
- (iv) Developing a liking for modernization together with developing appreciation of the contribution of different sub-cultural groups to the national welfare.
- (v) Combating factors that stimulate conflicts and prejudices of students in regard to their relationship with other groups.⁵

^{5.} Tirtha, N.V: National Integration: Chapter: Page.

- (vi) Developing a common social faith.
- 8. Reorienting the curriculum to develop the above spirit.
- 9. Modifying the text books in such a way as to have appropriate content for the same.
- 10. Changing the syllabus of teachers' training course with special stress on the method of approach.

Concluding Remarks

The investigator admits that the present thesis does not give a clear out view of the most suitable type of secular education to be practised in India, in the sense that any scheme of education embodies aims and objects, curriculum and method of teaching. But the present endeavour has been to review India's ancient, medieval and immediate past and find out the strands of secular thought hidden and buried in heaps of current beliefs and rituals which seem to divide the country. The investigator believes that she has been successful in this limited pursuit. Indian thought has always been coloured by religion. Religion is here a way of life rather than a belief. Therefore, any attempt to formulate a type of education rooted in Indian thought must begin with exploring the religious ideas that nourished the imagination of the people of this subcontinent. The investigator started with the ancient Hindus, traversed across time with other religions in India and was surprised to discover mines of rich thought that underlie every religion of this country. Each of them has an element of sound rationalism and broad humanism that constitutes the bedrock upon which the superstructure of belief has been built up. If partisan appeals divide the country today. This is a great tragedy no doubt. But any thoughtful man who is familiar with the history of ideas in this country and capable of looking over time should be able to over-come these tendencies. Therefore, in a nut shell, a secular education would mean a 'good' education. To translate 'good education' in terms of definite content for formal transmission in the classroom may not be easy but not impossible. The investigator believes that she has accumulated enough facts to enrich the content of that type of good education. It is up to practising teachers and administrators to give it a concrete shape.

Suggestions for Further Studies in the Field

As the present study was under way, a need for undertaking a few specific studies related to the field became prominent and strong. As the field is quite new in India there seems a vast scope for investigation in the different aspects of this problem. The suggestions for such studies are enumerated below under different categories:

- 1. Studies from a psychological stand point :
- (a) An attitude scale may be prepared and studies may be conducted for surveying the attitude of teachers, students, and parents to secular education.
- (b) Similarly a study may be conducted to survey the attitude of Indian politicians to secularism as a whole.
 - (c) An investigation into the effect of secular education in India.
 - 2. Studies from a historical stand point :
 - (a) Development of secularism in India.
 - (b) Our secular educationists.
 - (c) A historical study of secularism in Indian education.
 - 3. Studies from a sociological stand point:
 - (a) Secularism and Indian Society.
 - (b) Religion and Secularism in India.
 - (c) Secularism and Materialism in Modern India.
 - (d) Secularism and Modernisation.
 - 4. Studies from the stand point of comparative education:
 - (a) Secularism in the west and in India.
- (b) A comparative study of secular education in India and abroad.
 - 5. Studies from a Ethical and philosophical stand point:
 - (a) The Ethical basis of Secularism.
 - (b) Philosophy of Secularism and Education.
 - (e) India and the philosophy of Secularism.

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Appendices

APPENDIX A

Frame Work of Instruction Suggested by Shri Prakash Commission, 1959-60

Elementary Stage

- (a) The School Assembly should be held for a few minutes in the morning for group singing.
- (b) Simple and interesting stories about the lives and teachings of prophets, saints and religious leaders should be included in the syllabus for language teaching.
- (c) Wherever possible the interest of the child may also be aroused by the use of audio-visual material, especially good quality photographs, filmstrips and coloured reprints showing great works of art and architecture closely connected with the main living religions of the world; such material could be used in the teaching of Geography.
- (d) In the school programme, two periods a week should be set aside for moral instruction. In these classes the teacher should relate interesting stories drawn from the great religions of the world and explain broadly their ethical teachings. Dogmas and rituals of religion should be excluded from moral instruction.
- (e) Through school programme, the attitude of "service" and the realisation that "work is worship" should be developed in the child.
- (f) All schemes of physical education and all forms of play in the school should contribute to the building of character and the inculcation of the spirit of true sportsships.

Secondary Stage

- (a) The morning assembly should observe two minutes' silence followed by readings from the Scriptures or great literature of the world or an appropriate address. Community singing should also be encouraged.
- (b) The essential teachings of the great world religions should be studied as part of the curriculum partaining to social studies and history. Simple texts and stories concerning different religions may be included in the teaching of languages and general reading.
- (c) One hour a week should be assigned to moral instruction. The teacher should encourage the habit of discussion in this class. Apart from this regular class instruction. Suitable speakers may be invited to address the students on moral and spiritual values. Joint celebrations may be orgainsed on the occasion of important festivals of all religions. Knowledge and appreciation of religions other than one's own and respect for their founders, should be encouraged in various ways including essay competitions and declamations.
- (d) Organised social service during holidays and outside class hours should be an essential part of extra-curricular activities. Such service should teach the dignity of manual labour, love of humanity, patriotism and self-discipline. Participation in games and sports should be compulsory and physical education, including sex hygiene, should be a normal part of school programme.
- (e) Qualities of character and behaviour of students should form an essential part of the over-all assessment of a student's performance at school.

University Stage

- (a) Students should be encouraged to meet in groups for silent meditation in the morning. These meetings should be supervised by the senior staff on a voluntary basis.
- (b) A general study of different religions should be an essential part of the General education course in degree classes. In this connection, the following recommendations of the University Education Commission (Radhakrishnan Commission) are commended:

- (i) That in the first year of the degree course, lives of the great religious and spiritual leaders like Gautama the Buddha. Confucius, Zoroaster, Socrates, Jesus, Samkara, Ramanuja, Madhave, Mohammad, Kabir, Nanak, and Gandhi be taught.
- (ii) That in the second year, some selections of a universalist character from the scriptures of the world be studied.
- (iii) That in the third year, the central problems of philosophy or religion be considered. Standard works for such studies should be prepared carefully by specialists who have deep knowledge of and sympathy for the religious systems about which they write.
- (c) A post graduate course in Comparative Religion may be instituted. Due importance should be given to the study of the following subjects in the appropriate Honours and M.A. courses in the fields of Humanities and Social Sciences.
 - (i) Comparative Religion.
 - (ii) History of Religions.
- (d) A fairly long period of social service should be introduced by all Universities. In the organisation and conduct of such service, considerable attention should be given to the learning and practice of moral and spiritual values.

APPENDIX B

Central Institute of Education: Delhi

Questionnaire for Collection of Opinions on the Concept of Secular Education in India

Some statements are given below, under different sections, to seek your opinion on the topic of "The Concept of Secular Education in India." The questionnaire is to be filled in according to the instruction given in each section.

Fill up the following:-

- 1. Name:
- 2. Designation:
- 3. Address:

SECTION 1

Subject: Definition of Secular Education

The following are a few definitions about the Concept of Secular Education from religious, ethical, social, practical and philosophical viewpoints in general. Which of these would you think may be suitable for India according to the needs of her changing society?

Please rate them according to your agreement with the definitions ticking/quoting one of the five scale gradations of agreement given against the definitions:

 Secular education means a system of education from which religious instruction has been excluded.

1. I agree fully.
2. I agree to a great extent. 3. I agree to some extent. 4. I agree to a little extent 5. I disagree.

2. It is that system of education which provides instruction in all religious.

Please give your answer quoting one of the five above.

- Secular education is purely antireligious, Godless education.
- Secular education is that system of education which is not a religious or antireligious education but only non-religious.
- A genuine form of secular education will provide respect for all religions.
- A secular system of education will involve ways of thinking and living appropriate to a religiously heterogenous society.
- 7. It is that system of education where teaching of religion should be purely informative and objective.
- A secular system of education implies a code of ethical conduct for the common good.
- Secular education is the process that stresses a practical and social morality based on reason and intelligence.
- 10. A secular system of education is purely one that builds character and emphasises the development of qualities of life.
- 11. Secular education is that system of education which implies conduct in place of belief and truth instead of faith.
- 12. This system of education is concerned with the development of some human values and emphasises the principle of co-existence, co-operation and mutual understanding.

- This process of education mainly deals with the social setting and social efficiency in education which stresses getting along with people of diverse castes creeds and community.
- This is an education for responsible living and good citizenship.
- 15. It is that system of education which stresses the sensible awareness for others as personalities and a right relationship between the individual and his environment.
- Secular education is education for mental discipline for free and easy communication between people of varied backgrounds.
- It is an education for development critical and analytical thinking.
- That education will be called secular which
 is scientifically oriented and aims at the
 objective and scientific understanding of
 nature and life.
- 19. Secular education is a method which emphasises the idea that from free and unrestricted inquiry man come to know the Truth and Truth will make him free.
- This education purely stresses modernisation in methods, practices and outlook of teachers.
- Secular education is nothing but education for practical efficiency involving the principle "learning by doing."
- 22. Secular education is that system of education which is not concerned with any Absolute value but emphasises the Relativity of all truths having meaning and significance derived from "the facts of the case."

- 23. Secular education is exclusively a general type of education which stresses the principle of successful living on the part of the individual in relation to his self, society, nation and the world as a whole.
- 24. Secular education is that system of education which stresses the principles of (i) Confidence in the authority of man and (ii) Moral Freedom.
- Secular education is purely an education for intellectual integrity which places Truth above Conformity and a passion for social justice in group and national relationship.

SECTION 2

Subject: Aims and Objectives

It is said that the concept of secular education involves the following aims and objectives. If you agree with them please put tick marks () against five of those which appear to be most essential for the development of secular ideas in the present democratic society in India.

		2 4
1.	To be dutiful to self, society and nation.	()
2.	To be rational, objective and fair in public and private life.	()
3.	To have a free inquisitive and critical spirit.	()
4.	To have respect for all religions	()
5.	To be tolerant to others' opinions.	()
6.	To have faith in self-effort and progress.	()
7.	To have respect for dignity of individual personality.	()
8.	To be a good responsible citizen.	()
9.	To be above all narrowness and fanatical ideas.	()
10	To be integrated, poised and balanced.	()

SECTION 3

Subject: How to Implement the Scheme

The following are some ideas of implementing the above aims. Please underline with word Yes/No according to your agreement or disagreement with the ideas:

1.	That the above values can be developed by	
	direct teaching.	Yes/No
2.	That the syllabus should be modified.	Yes/No
3.	That special text books should be written for it.	Yes/No
4.	That selection of subjects is more important than any other method of inculcating values.	Yes/No
5.	That not the subjects but the efficiency and attitude of the teachers are more important.	Yes/No
6.	That specially trained teachers are essential for it.	Yes/No
7.	That there is every necessity in the training college to make the teachers well aware of the secular process of teaching.	Yes/No
8.	That the indirect process of inculcation is pre- ferable to the direct teaching of secular values.	Yes/No
9.	That there is no special method for inculcation of the above values.	Yes/No

SECTION 4

Subject: What the School can do Concretely

The following are a few statements regarding the school programme to carry out the foresaid aims and objectives. Please use A, B, C against these statements with the following implications.

A-What the school can do.

B-What the school can do but is not doing.

C-What is not possible for the school to do.

- The teachers can help to develop free critical and rational spirits by inspiring the students to join debates discussion etc.
- 2. That they can develop love for science and a scientific outlook by (a) organising excursions to industrial areas by long and short programmes of outings to different places of scientific interest (b) by introducing scrap books prepared by students on different scientific developments according to their interest.
- 3. That values like co-operation and mutual understanding can be inculcated through different school programmes i.e. school picnic, celebration of different days seasonal programmes or social and cultural programmes etc.
- 4. That confidence in their own capacities can be created by some constructive interesting programmes like organisation of exhibition of works done by students themselves, through school magazines providing opportunities of doing things by themselves etc.
- 5. That teachers can develop respect for all religions by careful and correct guidance in observing different days, festivals, seasonal festivals related with different religions by discussing objectively what these days imply etc.
- 6. That sense of responsibility and good citizenship can be developed by practical duties and work allotted to students by differing ways i.e. either by introducing the self government system or by the house system etc.
- That to develop integration or a sense of oneness to the nation students may be allowed

to join national festivals, cultural programmes organised outside schools also.

- That narrow mindedness or fanaticism in students may be detected and rooted out by making them understand the real significance of the liberal spirit by the teachers' own example or by precept.
- That teachers can develop the spirit of fellow feeling and respect for human dignity by organising students' help fund, service to the poor and needy etc.

SECTION 5

Subject: What the Home can do

It is hoped that the programme for secular education can be more effective and successful if the home also participate the actively.

The following are a few statements about what the home can do and in what way. If you agree with these please use A,B,C against these statements implying respectively: A - what the home can do. B - what the home can do but is not doing and C - what is not possible for the home to do.

- That the home can create an atmosphere of free thinking and critical enquiry by guiding children to join in different discussions in literary pursuits etc.
- 2. That the "social setting" an important factor in secular education, can be started at home (a) by guiding children to be free with others (b) by allowing them to have social relations with other children etc.
- That the spirit of co-operation and fellow feeling can be developed by parents by guiding children to help each other, to feel for others, to be friendly with others etc.
- 4. That children can be taught to be realistic and

practical if parents explain the importance of practical efficiency and a realistic attitude to life.

- That parents themselves being free from all narrowness and dogmatic views can develop that spirit in children.
- That children can be taught to be tolerant of others' opinion even being attached to their own faith and conviction by having example from the parents themselves.
- 7. That interest in science can be created at home by proper guidance, by giving facilities as much as possible to visit places of scientific interests, by discussions if possible about new developments in science and technology etc.
- That the process of getting along with people can be taught at home in its initial form by helping the children to be free and friendly with other members of the family.
- That the sense of duty, responsibility and service can be initiated by allotting work to children and keeping watch over the proper function.
- 10. That the home can also organise some help fund for the poor and needy to be helped by the children so that they can feel the spirit of fellow feeling etc.

SECTION 6

Subject: What Community (other agencies) can do

Do you agree that the community can help the programme to be effective in the following way? Please use A,B and C to mean the following respectively.

- A What the community can do.
- B What the community can do but is not doing.
- C What is not possible for the community to do.

- By organising some festivals or Meals where students can play an active role as volunteers on participants in different programmes of the festival.
- 2. By helping through different programmes on the stage.
- 3. Through appropriate film shows.
- 4. Through Radio Programmes.
- 5. Through activities in different clubs of which students can become members.
- 6. Through organisation of library.
- 7. Through publications and newspapers.
- Through talks and addresses by experts and persons of distinction.

SECTION 7

Subject: What the State can do

Do you agree that the State can also participate to make the programme successful in the following way?

Please mark Yes/No according to your agreement or otherwise.

- That the state should guard against the parochial schools becoming a breeding ground for fanaticism.
- That the Government should see and check the school text books which may propagate the dogma of any particular religious or contain anything against any other religion or creed.
- That the Government should encourage national and cultural programmes to provide a meeting ground for all sections of the community.
- 4. That the Government should see that the administrative personel of public education

- consists of persons with open minds and hearts, who do not exploit the religious sentiments of the ignorant people.
- That the state should stop community prayer songs in the public schools managed and owned by particular Missions and introduced National Prayer Songs in all such school.
- That the state should introduce compulsory instruction on all religions in every schools.
- That the state should prove religious instruction for different religious sects in the same school according to the needs of the different groups.
- That the state can play vital role by providing finance needed to expand, improve and made secular ideologies effective in a well-planned way.
- That the state should introduce an weekly recess day (secular) in lieu of the "Sunday" which was introduced by the foreign rulers to suit their religious need.
- That the state should discourage or abolish the educational institutions sponsored by foreign missions to ensure, complete freedom to such institutions from religious prejudice or bondage.

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